A riche Storehouſe, or Treaſurie, for the Sicke, full of Chriſtian counſels, holeſome doctrines, comfortable perſuaſions, and godly meditations, meete for all Chriſtians, both in ſickneſſe and in health.

¶ *Whereunto is annexed a Comfort for poore Priſoners, and alſo an Exhortation to repentance.*

Written in Dutch, by Gaſpar Huberine, and Engliſhed by THOMAS GODFRIE Eſquire, late Remembrancer of the firſt Fruits and Tenthes, at the requeſt of his daughter Marie, wife vnto Iohn French, Gentleman of the Inner Temple.

ECCLESIASTICVS. 7.

¶ Take pleaſure in viſiting the ſicke: For that will make thee beloued.

¶ Imprinted at London by Ralph Newberrie, dwelling in Fleeteſtreat a litle aboue the Conduit.

ANNO. 1578.

25; 03

TO THE RIGHT

noble and moſt vertuous Ladie, the *Ladie Catharine Howard, all temporall* proſperitie in this life, and in the life to come euerlaſting happineſſe.

Right worthie and honourable, it is a maruel beyond all maruels, that man, amongeſt all the creatures of this worlde, in his creation ſo ſingular: namely, and onely endued with a reaſonable ſoul, for his ſafetie attended with Angels, and aboue al made vnto the image of God: ſo inſenſibly reiecting and forſaking him ſelf, doth ſuffer to be ſnared & inchaunted with the vaine, tranſitorie, and counterfet felicitie of this worlde, griping ſo greedily thereat, as if this carcaſe, beeing ſubiect vnto ſo infinite and manifeſt calamities, and in

the ende to death and deſtruction, had obteined euerlaſting continuance: wheras the ſcripture, to repreſſe oure preſumption, and ſecuritie of life, and to manifeſt our corruption of nature, cõtinually putteth vs in remembrance, that all fleſhe is nothing but graſſe, wormes meate, duſt, and putrifaction: yea, and that the greateſt and the goodlieſt of this whole world, with all their ſhewe of commoditie, brauerie, and beautie, which men ſo muche adore and imbrace, is but vanitie: and that, if they were weighed in balance with nothing, nothing would bee found heauier then they: then, what manifeſt want of iudgement and ſound knowledge may be thought to be in man, that ſo highly eſteemeth things of ſo ſmall value? whereas, if they would with their inwarde and immortall man, iudge and examine the ende of all things,

things, thereby discouering the nobleneſſe of their owne creation, then would they perceiue, that the greateſt bladder puffed vp with the wind of worldly vanitie, is eaſily diſſolued with the ſmaleſt needle of Gods iuſtice: And ſo retire from ſinnefull wayes that lead to deſtruction, and indeuour to tread the tracke of eternall felicitie. Meaning, in no wiſe hereby, to perſuade the contempt of the good gifts and bleſsings of God, namely, health, wealth, beautie, and infinitely ſuch others: but warely to vſe them, as Abraham, Iob, Dauid, Iudith, Suſan, with innumerable others, as gifts not of their own, but of God, giuen for the aduauncement of his glorie, and profite of their brethren, to which euery man, what ſo euer, eſpecially is borne: without which ende, muche better had hee neuer beene created: and wiſely

to examine the life & end of Diues, who in the eyes of mē, was the happieſt in this world, but woful wretch that ſo abuſed the good gifts of God, wold haue giuen all, and much more if he might, to haue made exchaunge with Lazarus eſtate, whiche in this worlde was moſt abiect and miſerable. This matter being of more importaunce, then the toung may expreſſe, or mans heart may imagine, the rather to moue the dulneſſe of our diſpoſition, hath bene ſet downe by the wiſeſt that euer was amongſt men, in ſpeache and termes no leſſe ſtraunge then maruellous, after this maner: Put away diſpleaſure out of thy heart, and remoue euill from thy body: for childhood & youth is but vanitie. Remember thy maker the ſoner in thy youth, or euer the days of aduerſitie come, and or the yeares drawe nighe, when thou ſhalt ſay, I

haue

haue no pleaſure in them, before the Sunne, the light, the Moone & ſtars be darkned, and or the cloudes turne againe after the rayne, when the keepers of the houſe ſhall tremble, when the ſtrong menne ſhall bow themſelues, and when the millers ſtande ſtill bicauſe they be ſo few, and when the light of the windowes ſhall waxe dim, when the doores in the ſtreates ſhall be ſhut, when the voyce of the miller ſhall be laide downe, when men ſhall riſe vp at the voyce of the birde, & when the daughters of Muſicke ſhalbe brought low, when men ſhall feare in high places, & be afraid in the ſtreates: when the Almond tree ſhall flouriſh, and be laden with the Graſhopper, and when all luſt ſhall paſſe, by cauſe man goeth to his long home, and the mourners go about the ſtreates: or euer the ſiluer lace be taken away, and or the gol-

den well bee broken, or the pot bee broken at the well, and the wheele vpon the ciſterne: then ſhall the duſt bee turned againe vnto earth, from whence it came,&c. For as much as theſe certeine and terrible dayes ſhall come vpon vs, when no time may be reuoked,no remorce accepted, no remedie vſed, or any ſuccour obteined, but by the onely meanes conteined in this ſmall treatiſe, left into my handes without any patrone, I thought it no leſſe conuenient vnto my bounden duetie, then meete for the viewe of your repoſed minde,to make a preſent thereof vnto your honour, not onely hoping, but alſo moſt humbly beſeching, that it may pleaſe you of your great nobleneſſe, to accept the patronage thereof. Thus crauing pardon for my preſumption, I committe your good Ladiſhippe to him, who is plenti-

full

full in all good graces and bleſſed giftes, beſeeching him, in this life, to be your chiefeſt riches, and in the life to come, your perfect honour, &c.

Your humble
ſeruaunt,

Ralph Newberrie.

A.v.

To the Christian Reader.

AS all actions (Christian Reader) in generall, depend vpon their speciall occasions: so the publishing of this preset boke or manuell, proceedeth from ſ seuerall reaſons. The first, from the na- l affection and louing kindneſſe, which ildren are bound in conſcience to ſhew eir tender parents, wherewith I, among ther aboue the reſt, feele my ſelfe in- ly touched towards my good and louing er: whome, as in his life time obedient- enerenced: ſo nowe alſo, after his death funerall, I am no leſſe carefull to haue remembred: and therefore vnder his e, haue cauſed to be ſet foorth this god- d Chriſtian exercise of his own tranſla- for the comfort of all faithfull people, as nument of maintenance in his memo- The ſecond, from Chriſtian loue and itie, the bond of all perfection, where- the ſouldiers of Chriſte are ſpecially ged: which then (indeede) moſt natu- appeareth, when we, (perceiuing the bo-

dies

dies of our brethren and sisters so infeebled and consumed with sickneſſe, or otherwise by lawe, through desert of death, iudged and condemned, that they are past all temporall recouerie,) succour neuertheleſſe their compassionate soules, with comfortable restorities of the spirite, that they may the more willingly forsake the wilderneſſe of this worlde, and constantly trauell the high way to heauen. The third, from a godly desire, to haue other semblably occupied, in bestowing (I meane) such their talents, as GOD (the riche and gratious giuer of all good thinges) hath committed and put vnder their credite: that in so labouring, they in their Christian calling may feele their consciences discharged, the members of Christ his mystical body benefited, and finally, almightie GOD our Creatour glorified. To whom, with the Sonne, and the holie Ghost, be all honor, power, maiestie, and dominion, for euermore. Amen.

Thine in Christ,

Marie Frenche.

To

To his worshipfull and well learned brother in lawe, *Adolph Baunweyler, grace and peace through Christ.*

Irach in his writing, the seuenth Chapter, warneth vs, that we should willingly visite the sick. And our sauiour Christ, Matth. 25. will at the last accept and take this woorke of charitie, that is to say, to visite the sicke, euen though it were done to him selfe. For our Lord Christ him self saith) *What so euer you haue done to any amongst these my least brethrē, that haue you don vnto me.* Is as much then, welbeloued brother, this woorke to visite the sick, is such a highe and speciall worke of charitie, and such a one, as Christ at Doomes day will allowe and thereby acknowledge vs to be his disciples: therefore it will become vs, not alonly with our whole hartes delight to shewe it, but also to vse diligent care, howe and after what sort we may properly and rightly visite the

the ſicke. And that is ſpecially done in two manner of wayes. For euery ſicke body hath ſpecially neede of two maner of remedies. Firſt, that his ſoul be holpē, for if the ſoule be once holpen, then will the body be eaſily holpen afterward. Therfore, firſt to remedie the ſoule, is to exhort the ſicke body to repentance, & make him to vnderſtand his ſinne, teach him to call to God for helpe, and after that againe, to comfort and lift vp his fearefull conſcience, and ſet foorth and paint vnto the ſicke body liuely Chriſt (which is the throne of grace) whereof we haue a fine example of king Ezekias there did the Prophete Eſaias vſe this maner & order with the ſick king: warned him firſt to repentance, layd before him Gods iudgement, 2. Paral. 32. And as ſoone as he had humbled the king, & called to God for grace, the Prophete then comforted him, and after that, remedied his bodily ſickneſſe. 4 Reg. 20. and Eſaias. 38. Sirach alſo putteth vs in minde of like order, in his 38. Chapter, ſpecially, that we in our ſickneſſe ſhuld confeſſe our ſinnes, and amend, then to

call

to GOD for grace and helpe, after
e to take phyſicke. Seeing then that
viſitation of the ſicke, is to bee prac-
after two manners, as is abouesaid:
efore haue I taken vppon mee to
the firſt way, after the order of the
ptures: but not for the learned, for
needeit not, but for the wel diſpo-
that they might haue ſome ſmal en-
and one Chriſtian to viſite and cō-
an other, as much as is neceſſarie to
tion. The other way to viſite the
, as touching the body, is done in
y wayes, ſpecially with attending
n them, giuing them meat & drink,
g them vp, & laying them downe,
ſelling them wherein they neede,
other like helpings, exerciſes, and
ngs: theſe wayes can euery man after
ſort doe, if he be diſpoſed after the
of charitie, to deale with his bro-
: and therefore here not neceſſarie
y muchmore, although that I before
time, in my booke of Gods wrath,
ſufficiently ſhewed, how one ſhuld
fort the ſicke: Yet I haue thought it
d at this time, to ſet foorth a little

forme

forme very ſhort, & alſo declare briefly certeine warnings & comforts, after diuers ſorts: out of which euery man may take one, two, or moe comfortes, to be made vnto the ſicke, as a man thinketh good, or as his ſpirit ſhal moue him, and as he for the time ſhall thinke neceſſarie for the ſicke perſon. For one ſicke body is farre vnlike an other, ſome haue more tẽptation thẽ an other, one hath ben beforehand beter inſtructed in gods word then an other: therefore no man ſhal be bound to bring out al that is herein writen. And welbeloued brother in lawe, I haue thought good to cõmend this litle comfortable booke vnto you, to the intent that you, & other good folk, as time and oportunitie ſhall ſerue, may vſe it as neceſsitie ſhall require: and you ſhall ſee it good chiefly therfore, bicauſe you hitherto with great diligence and earneſtneſſe, haue taken vpon you to ſtudie the ſcriptures. Our Lorde God graunt you his grace, that ye may vſe the holy ſcripture to his prayſe, and to the profite and commoditie of your neighbors. Amen.

Gaſpar Huberine.

be viſited, perſuaded, admoniſhed, and comforted.

FIrſt welbeloued, Almightie God hath ſent you this ſickneſſe, al for the beſt; (as without doubt will ſone appeare) for, *To the that loue God, all things muſt ſerue to the beſt.* As Saint Paule witheſſeth in his. 8. Chapter to the Romanes. Therefore be not afraid, for the Lord God is ſo good, that he can, and will turne all troubles and aduerſities which happen or come to his elect to the beſt purpoſe. Rom. 8.

What is to be ſaide to them that be about ſicke folke.

Secondly, welbeloued in the Lorde, the holy Apoſtle Saint Paul in the 12. chapter to the Romanes warneth vs, that we ſhoulde wepe with them that wepe. And Syrach alſo remembreth this 7. Chapter, where he ſaith, *Be ſor-* Rom. 12. Eccle. 7.

rie with them that be sorrowfull. For as much then as we in the Lord Christ be all members amongst our selues, each one to other, it is meet, that euery member, according to his proprietie, nature, skill, and abilitie, with comfort make hast and repaire vnto the sicke, feeble, sicke, and diseased member. Therefore shall we as it were suffer, take, and pitie, and be troubled with this sicke body, and each of vs with all diligence and carefulnesse and earnestnesse, of heartie loue loke vnto, and attend vppon it: be carefull for it, pray to GOD for it, and (to be short) helpe and comfort it the best we can, euen as euery of vs woulde, (if we were sicke,) require of other.

Thirdly, welbeloued, ye shal marke and consider, that all things come from God, whether they be sicknesse, pouertie, aduersitie, as witnesseth Syrache in his 11. Chapter, where he saith thus, *All things come from GOD, aduersitie and prosperitie, life and death, pouertie and riches.* And further, holy Saint Paule in the

first

rſt Epiſtle to the Corinthians, and 11. 1.Cor.11.
hapter, ſaith, *When we are iudged, then*
we corrected by the Lord. Ye ſaith, By
e Lord, (not by an euill man, or by the
uel,) but by the Lord him ſelfe are we
rrected. Therefore, *If we liue, we liue to*
e Lorde: If we dye, we dye to the Lorde. Rom.12.
herefore whether we liue or dye we be the
rdes. As Saint Paule ſaith in the 12.
the Romanes.

Fourthly, you ſhall further earneſt-
marke, vnderſtand, and knowe, that
t only al puniſhments and ſufferings
me from God, and be layde vppon vs
God: but ye ſhall alſo earneſtly be-
ue, that GOD ſendeth vnto his chil-
en, as a very merciful father, ſuch pu-
ſhmentes and ſufferings of meere fa-
our and grace (to his owne) for their
ofite and commoditie.

For there be two cauſes, why God
ndeth vnto vs aduerſities, troubles,
d paſſions, ſeeing that God hath two
fes of children vpon the earth.

Some many times lead a long time
vnrepentaunt life, they canne not

abide that a man of loue and good will say any thing vnto them, but continually runne forward in their mischieuous, frowarde, and naughtie wayes. They haue GOD very little before their eyes. Therfore must God lay hold on them, restraine & draw them backe, and to true repentaunce and godly liuing driue and inforce them, or els they will dye in their wicked & froward conuersation. Therfore doth God lay in the necke of backsliders from him, some aduersitie, that they may loke well about them, and marke well who is at their backes, and layeth such a yoke on their neckes, at the last to knowe themselues, and learne what they be, whereabout they goe, and howe they against GOD haue so grieuously offended. Thus God correcteth them through punishmentes, and learneth them (as the Prophet Esaias saith in the 28. Chap.) that doth the soule very much good, and suche aduersitie is a precious medicine, for trouble onely maketh a man take hēde to the word. Esaias 28. *Then doeth*

ie. 28.

the

e worde of God very well ſauour vnto vs,
hen it is pouldred, mingled, or ſawced with
nbles and paſſions. For when trouble is at
nde, then we ſeeke to God, and when God
h viſite vs, then we call earneſtly. Eſai.
. Therefore doeth God many times Eſai.26.
mplaine againſt his fooliſh ignorant
ople, Eſaias.9. where God ſaith, *The* Eſaie.9.
ple do not turne backe to them that haue
icken them, nor inquireth after the Lord
d of Sabbaoth. Which is a great token
an vnrepentant and ſtubberne heart.
eſides that, it is a great and heauie
ne againſt the Lord God: from whi-
e God mercifully defend vs. Amen.
The other cauſe wherfore our Lord
d layeth troubles and aduerſities vp-
his children, is this ſpecially, becauſe
e Lord God will leade his choſen chil-
en from faith to faith, and continual-
maketh them expert and cunning in
e knowledge of God, and will thus
ue them in faith and godly know-
ge, whereby his name by this mea-
may be the better knowne, cõmen-
d, & prayſed, as we ſée in good Dauid,

Jonas, and Job, &c.

Fiftly, seeing that ye perceiue and knowe that ye are flesh, & fleshly weakenesse, hath many times preuailed, and had the vpper hande vpon you, and you haue oftentimes giuen ouer your selfe to your olde Adam, and followed flesh and bloud too muche, and thereby many times displeased our Lord God. Thus shall you therefore before the high maiestie of GOD, humble your selfe, acknowledge your offences, aske mercy, haue a seuere purpose to abstein from sinne, and (if God will againe restore you) to liue in a good, perfect, Christian, penitent life, to embrace Gods mercy in Christ our deliuerer, & stay and holde your selfe, with an holie hope vpon his comfortable promises. Therefore thus say earnestly after me with heart and minde.

ALmightie, euerlasting, & most mercifull God & Father, I acknowlege from the bottome of my heart, and say with my mouth, that I am a poore and damnable sinner. For I am in sin conceiued

ceiued & borne. Besides that, from my youth hitherto, all the imaginations & thoughtes of my heart haue bene very wicked, and inclined to al sinne and vnrighteousnesse. There is also no true feare of God, no faithful loue of God, no perfect faith of God in my heart hitherto, (oh Lord) founden. Also I haue with my mouth (oh God) little called vppon God my lord, & in my trouble fled vnto him for succour. I haue also bene very vnthankfull to God my Lord, for all his wonderfull benefites, both bodily and ghostly. Likewise also haue I litle praysed or set forward the thankes due to God, and the same acknowledged & confessed: much lesse haue I rightly ben desirous to set forward, & maintein Gods true seruice. To be short, I haue not in my whole life time done and brought forth any good thing, wherby before god I haue brought forth any godly cõuersation, to his glory, honour, and praise, wherevnto he hath chiefly created and made me. Al this I confesse, and it grieueth me from the bottome of my heart,

that I haue so grieuously offended thée, my very God, Lord, & father, especially with euill thoughts, words, and dædes.

Againe, I acknowledge and confesse thée my Lord and God, that I haue not rightly and truly obeied them, to whom I ought obedience. Also I haue oftentimes grieuously offended my neighbours, and not sufficiently shewed vnto them Christian charitie and loue: but haue bene many times disdainefull, angrie, fierce, and very sowre. Also I haue bene many times kindled in euil lustes and desires, in forbidden loue. Also I haue bene many times ouerséene with lewd thoughts. I haue also many times ben to streight to my neighbours, harmed them, not holpen them, defended them, nor comforted them. I haue likewise offended and hurt my neighbour by word, spoken euill behinde his back, and condemned him. To be short, all wicked desires and lustes haue taken in me very mightie vpperhand. Therefore I acknowledge this my sinfull life, require mercy, haue pitie vpon me Lorde heauen-

heauenly father, for the bitter passion & death of thine onely sonne our Lorde.

¶ Heare your comfort.

Thus saith Saint Paule in the first Epistle to Timothie the seconde Chap. *There is one God and one mediatour be-* 1. Tim. 2
tweene God and man, specially the man Iesus Christe that hath giuen him selfe for all, for our deliuerance. Beleeue this comfortable saying, holde fast on Iesus Christ our onely Lord and Sauiour, so shall you in your consciences rest in peace and quietnes with God the Lord. God graunt his grace therunto, Amen.

¶ But if the sicke bodie be so weake, and cannot make such a long confession, you may vse an other shorter in this maner.

An other confession to the Lord God.

O Thou merciful, gratious, good God and father, I wretched, sinfull, sicke, miserable, forsaken creature, come nowe before thy high and mightie maiestie, as a poore sinfull creature, full of sinne and vnrighteousnesse, and con-

fesse vnto thée frō my heart, that I haue grieuously sinned against thée from my youth hitherto, with wicked thoughtes, wordes, and déedes. These do I acknowlege and confesse altogether generally, for I am not able to remember & number thē all at length particularly, therefore my God, be gratious to me a poore sinner, through the deserts of thy louing Son our Lord Iesus Christ, which was therfore slaine for me wretched sinner, to the intent that I should be and remaine thy childe for euermore. Amen.

Hearken to this comfort.

Thus saith S. Iohn the holy Euangelist, in his first Epistle and the thirde Chapter, *The bloud of Iesus Christe Gods Sonne, maketh vs cleane from all sinne.* Beléeue these wholsome, comfortable, and gratious wordes, stande stedfastly in a true beléefe, so shall you be a childe of euerlasting life. Amen.

1. Iohn. 3

Sirtly, nowe dearely beloued, séeing you haue humbled your selfe before our Lorde God, confessed your sinnes, and haue cryed for grace and mercy, ye shal nowe

nowe call vnto our Lord God, from all your heart, first and chiefly seeke for helpe, and say thus.

O Thou mercifull good God & father, I come now to thée in my great necessitie, and cry vnto thée, and complain from the bottome of my heart, as to my louing father, my grenous passions and griefes, and exhort thée that thou wilt remember thy comfortable promises, for thou hast gratiously promised that I shal be heard, where thou in ỹ 50. Psal. saiest, *Cal vpon me in thy necessitie or trouble, and I wil heare thee, & thou shalt praise me.* And Saint Marke in the 11. Chapter saith, *What so euer you aske in your prayers, onely beleeue that you shall receiue it, and so shall you haue it.* Vnto these thy promises come I forsaken, miserable wretche, and craue of thée helpe and comfort, therefore my chiefly beloued Lord and father, help me out of this my griefe and trouble, and forsake me not in any of my tormentes, for thine onely begotten deare Sonne Jesus Christes sake. Therfore shall I alwayes highly laud & praise

Psal. 50

Mark. 11

praise thy name, & giue thee thanks frō
ỹ bottom of my hart for al thy benefits,
& set forth & number the same alwayes.

Seuenthly, nowe deare friend, sée-
ing that your offences commited might
make you afraide, and weaken your
faith, that ye dare not with all confi-
dence and sure trust require at Gods
hand, and hope for helpe and grace, and
trust surely vppon his mercie, you shall
in this manner call vppon God for for-
giuenes of your sinnes, and speake thus.

Oh thou most deare Lorde, and very
louing God, séeing thou hast made vs so
many and great promises, whereby we
might be richly comforted & strengthen-
ed in all our troubles and aduersities, I
am bolde to put thee in remembraunce
once againe very earnestly of thy true
promises, whiche thou hast made vnto
me, in the 6. of Saint Matthewe, where
thou hast promised me forgiuenesse of
all my sinnes, if I do forgiue my neigh-
bours that wherein they haue offended
Matt. 6. against me. For these be thy wordes, *If*
you forgiue other their faultes, so wil also your
heauenly

heauenly father forgiue you your offences.
Therefore come I vnto thee, and stay me vpon thy worde, specially that thou wilt forgiue me all my sinns, according to thy mercifull promise, freely, for nothing, so that I also doe forgiue other. For these nowe I praye vnto thee my Lord and God, that thou wilt send into my heart thy holy spirite for thy bitter passion & death sake, that he may make cleane my sinfull hart, lighten and kindle a feruent heate in me, that I also may forget and forgiue. For (of myne owne power) I can do nothing, & so from the bottome of my heart shall I forgiue euery man, both my frendes and enimies, what so euer they haue done against me, and put out of my heart all manner of malice, hatred, enimitie, and displeasure.

And seeing that I now, through thy grace, perceiue such loue against myne enimie, so am I nowe persuaded, according to thy promises, that thou nowe hast clearely forgiuen me all my sinnes, of meere mercy without my desertes.

For

For there haue I a perfect signe & good assuraunce, seeing I haue (according to thy promise) forgiuen euery man, that thou also hast forgiuen me all. Do with me according to thy promise, for thy word is true, & whatsoeuer thou sayest, that kéepest thou assuredly. Upon this thy word do I stay, & without all doubt beléeue I thy promise, that I haue now gotten forgiuenesse of all my sinnes, wherefore I haue nowe a frée, safe, and ioyfull conscience, that I know not now of any sin in me, & that I haue obteined from God peace & ioy in the holy ghost, that I certeinely persuade my selfe of. Amen. Eightly, now welbeloued, the holy scripture sheweth vs of two giuings of Christ our lords body vnto vs. The first is the generall giuing, where Christ gaue vs wretched sinners his body vpon ỹ crosse, for an offering for our sinnes, this giuing is made vnto vs our owne through true faith, specially when we surely beléeue Gods promises. Joh. 6. Of this giuing witnesseth Christ him selfe. Joh. 3. where he saith thus, *So hath God*

ohn. 6.

ohn. 3.

God loued the world, that he hath giuen his owne ſonne, to the intent that al that beleue on him ſhuld not be deſtroied, but inioy euerlaſting life. And further, the holy Apoſtle S. Paule, Rom. 8. witneſſeth likewiſe & ſaith, *If God be on our ſide, who can be againſt vs, whiche hath not ſpared his owne ſonne, but hath giuen him for vs all?* And Rom. 4. *Chriſt is for our ſinne ſake giuen, and for our righteouſneſſe ſake raiſed vp againe.* And to the Ephe. 5. ſaith S. Paul moreouer, *Chriſt hath loued vs, and giuen him ſelfe for vs an oblation & ſacrifice.* Rom. 8. Rom. 4. Ephe. 5.

Theſe & ſuch like ſayings you ſhal diligently marke, & ſtedfaſtly beleeue, that Chriſt our only ſauiour hath giuen and offred vp his body & blond vpon ỹ croſſe for you a ſufficient ſacrifice for euer, & ye ſhal not need to ſeeke or to hunt after any other ſacrifice, ſatiſfaction, or redemption for your ſin, but lay faſt holde vpon this innocent lambe, which hath borne the ſinnes of the whole worlde. Iohn. 6.

The other giuing of the body & blond of our lord Chriſt, is an eſpecial giuing which is deliuered vnto vs in ỹ ſacrament.

Math.26 ment. Whereof Christ speaketh, Mat. the.we 26. And holy Saint Paule in the
1. Cor.10.11 10.& 11. Chapter of his first Epistle to the Corinthians. This second deliuering of the body and bloud of Christe, in the sacrament, is an assuring and an acertayning of the establishing of the first deliuering or giuing. For it confirmeth the first giuing, which we receiue by faith. And the second doth not profite or comfort vs, without the first, but is rather hurtful and damnable. Therefore warneth vs also the holy Apostle S. Paule, in the 11. Chap. of his saide first Epistle to the Corinthians, that we shoulde well try our selues, before that we receiue the holy sacrament of Christes body and bloud, that no man receiue them to his condemnation. This proofe standeth vpon three points.

1. Cor.11

First ye shal acknowledge your selfe for a miserable sinner, that of him selfe and by him selfe can doe nothing, nor hath any power to do any thing, whereby he might be deliuered from his sinne. God him selfe doth forgiue, reconcile, and

and pardon, giueth true comfort, & purchaseth blessednesse, specially to them that doe thirst after the grace of GOD. And so of mere grace and mercie in Christe onely, doe long after the kingdome of heauen.

Secondly, examine well your selues, whether ye beleeue as Saint Paul saith in the 13. Chapter of his seconde Epistle to the Corinthes, *Try your selues* (saith he) *whether ye be in belefe, proue your selues* &c. Specially ý ye earnestly & stedfastly beleeue the godly promise, ý is promised in the Sacrament. Item, wherfore that godly meate is giuen vnto you. 2. Cor. 13

Thirdly, examine your selfe well, whether ye canne and will forgiue your neighbor, whether they be friends or foes that haue offended or hurt you, whereby ye can shewe towards al men, a Christian, friendly, louing and courteous heart, and good will. For this pray vnto our Lord God nowe once againe. And if for your sickneſſe you can not speake it with your mouth, yet in your heart inwardly say thus.

My Lorde Jesus Christe I come a-gaine as a wretched sinner vnto thee, that haue many times offended thee, & haue deserued nothing but thy euerlasting displeasure and punishment. But seeing thou art so gentle and mercifull, thou willest not the death of a sinner, but that he repent and liue: therefore hast thou established among vs a newe Testament, whiche was long before promised by thy holy prophetes, that thou wouldest take our sinnes from vs, through thy death, and the same neuer after remember. And also before thy death hast made thy last will, and therein hast made vs an assured promise that thou wouldest giue vs thy body (for our redemption) to be slaine, and shed thy bloud for remission of our sinnes. For thus soundeth thy gratious promise: *Take, eate, this is my body, which shalbe giuen for you. This is the cuppe of the newe testament in my bloud, which shalbe shed for you, for the forgiuenesse of your sinnes.* This thy promise doe I beleeue stedfastly, and for assurance thereof, I haue

before

before this time in my good health of body, many times in the congregation of God receiued the holy Sacrament of thy very body and blond, wherof at this present I doe not doubt, but am nowe certeinly and assuredly persuaded of al thy graces and mercies. Be it vnto me according to thy word.

¶ Here it is good to put the sicke body in remembraunce shortly, what hath beene saide before, after this manner.

Minethly, now deare friends I haue tolde you in the beginning, how that all aduersities and troubles come from our Lord God, and be laide vpon his (of fatherly and true loue.) Therefore shall you be certeinely persuaded, that this your sickneſſe is by God therefore laide vpon you, that the old man with Christ shoulde be nayled vpon the crosse, that the sinfull body shoulde cease, and a new and perfecte man appeare thereof, whiche with Christe shall inioy euerlasting ioy and felicitie: For, *Flesh and blond can not enherit the kingdome of God*, As saint 1.Cor.15.

Paule witnesseth 1. Cor. 15. The olde man must full and whole be destroyed, and as Christe in the 12. Chap. of Saint John saith, *Except that the wheate corne fall into the earth and die, so remaineth it but one corne: But if it die, it bringeth forth much fruite.* Thus must all both within and without vs be forsaken, the olde Adam with all his wisedome, reason and vnderstanding come to nought, wherby a newe man may appeare at that day, as Saint Paule saith 1. Cor. 15. Where he speaketh thus: *That whiche we see is not lively, except it first die. It is sowen in corruption, and shall rise againe in glorie. It is sowen in dishonour, and shall rise againe in honour. It was sowen in weakenesse, and shall rise againe in might. It was sowen a naturall body, and it shall rise againe a spirituall body. When this corruptible body hath put on incorruption, and this mortalitie hath put on immortalitie: then shalbe fulfilled the saying which is written, Death is swalowed vp in victorie, Death where is thy sting? Hell where is thy victorie? God be praised that hath giuen vs the victorie through our Lord*

John. 12.

1. Cor. 15.

Iesus

Iesus Christe.

Secondarily, seeing the case standeth thus, you shall nowe further resigne and forsake your owne will, and giue it ouer to Gods will, and pray as our Lord God hath taught vs to pray Matth. 6. and say: *Father, thy will be done in earth as it is in heauen.* And as Christe Gods sonne him selfe at the houre of his death hath done, and hath set forth vnto vs, an example to be followed, where he saide vpon mount Oliuet, Matth. 26. *Father, not my will, but thy will be done.* So shall ye also doe vnto him, conforme your selfe in all thinges to God him selfe our Lord, and giue ouer all thinges to him, our body, our life, our soule, our estimation, our goods, friendes, wife, children, and all, &c. and say thus. Matt. 6. Mat. 26.

NOw my Lord and God, wil it none otherwise be, but that I must at this time needes drinke the cuppe of my passion, that thou haste filled for me to drinke, let thy will be done. As thou willest, so will I also, I am willing and readie, I am thy childe, and thou arte

my louing father, thou wilt not destroy me, that I knowe right well. Oh onely giue thou me grace, strength, power, mercie, patience, to suffer all thinges willingly, that I may to thée kéepe a right holy day, continually holde fast by thée, and willingly to suffer thée to doe with me according to thy fatherly good will and pleasure. Then shall I three dayes long rest & lie with Christe in the graue, & hope for a ioyfull resurrection of all beléeuers at domes day, according to the comfortable promise of Christe, John the 6. where Christe saith thus: *This is the will of him that sent me, that he that seeth the sonne and beleeueth on him, haue euerlasting life, and I will raise him vp at the latter day.*

John. 6

Thirdly, ye shall also further vnderstande and beléeue certeinely, that this your sickneſſe, howe great, howe sore, howe grieuous to suffer, howe long and painefull soeuer it bée, yet is it not sufficient to appease & pacifie Gods wrath, to take away your sinnes, and to purchase you euerlasting life. For ye shall sted-

stedfastly beleeue this, that deseruing of any Saint, nor your owne worke, how precious so euer it bee, or may bee, can gett you heauen, or can deserue it. For Saint Paule saith Rom. 8. That *All the sufferinges in this worlde be not worthie of that glorie that shalbe shewed vnto vs.* Rom. 8.

Fourthly, ye shall vndoubtedly beleeue, that the onely passion and death of our Lorde Iesus Christe, is a sufficient oblation for your sinnes. For, *The Lorde Iesus is made for vs from God, to be our wisedome, our righteousnesse, our sanctification and deliuerer*, as the Apostle saint Paul witnesseth in ỹ first to the Corinthians the first Chapter. *For there is none other name giuẽ to men, nor there is in none other helth wherin we shalbe saued, then only in the name of Iesus Christe, &c.* 1. Cor. 1. As likewise witnesseth Saint Peter Acts the fourth *For God hath made him that neuer knewe sinne, for our sakes to be sinne, to the intent that we shoulde be made in him righteousnesse, auayleable before him.* 2. Cor. 5. Act. 4. *Therefore we nowe beleeue* (saith Saint Paule further,) Rom. 3. *that man is* 2. Cor. 5.

made righteousnesse without the workes of the lawe, onely through faith, As Saint Peter also saith in the tenth Chapter of the Actes. *Of Christe* (saith he) *witnesse all the Prophets, that through his name al that beleeue in him, shall haue forgiuenesse of their sinns. For Christ* (saith S. Peter further) 1. Pet. 2. *hath offered vp our sinnes on his body vpon the crosse, that we being dead to sinne, might liue to righteousnes, by whose wounds ye are made whole.* Such and like sayings is the holy Scripture very ful, that altogether witnesseth that we be made iust, righteous, and sanctified through faith in Iesus Christ, without any our owne doinges. For Christe is the only ransome for our sinnes, for we be bought through the precious bloud of Christe.

Actes.10.

1.Pet.2.

Fiftly, ye shall nowe forgiue euery man willingly from ỹ bottome of your heart, forget, and forgiue what so euer hath bene done against vs, whether ye knowe it, or knowe it not, whether it be with worde or deede, by any meanes done against you: for seeing that our

Lord

Lorde God of meere grace hath cast behinde him, and forgiuen you so many sinnes, which you haue so many times committed against him, from your childhode till this time, small and great sinnes, which many & oftentimes ye haue committed all the dayes of your life, so that if God should reckon all your olde sinnes, and deale with you after his strong iudgement, aske satisfaction, punish those offences, he might grieuously visite you as a righteous God: and yet doth he not so, nor neuer hereafter will doe, but as a mercifull father, of speciall grace forgetteth and forgiueth all, and the same will neuer more thinke vpon, nor reckon, but couer them, and scrape them out.

Likewise doeth he also require for thankes, laude, and prayse, none other thing, but ye forgiue and forget your neighbours, what so euer they haue at any time offered against you. And you shal not only your offenders gladly and heartily forgiue: but also againe, shewe your selfe against them thankfull. And

for the poore widowes and fatherlesse children, according to your abilitie prouide something, whereby they may be fed, clothed, and mainteined, so shal they at the last day be your witnesses, that your faith was a perfect faith, seeing it is liuely by workes, Gala. 6. *Make your election sure*, through such workes of loue, as Saint Peter saith. 2. Pet. 1.

Gala. 6.
Pet. 1.

¶ If the sicke body be any thing rich, then a body may bee the more earnest and diligent, to exhort them to almes giuing: but so, that the sicke person be not persuaded to put trust in his owne workes, and bring him into a vaine hope, that he shal purchase heauen by his almes. Therefore consideration must be had to the soule, that it be not lead out of the right way, into the way that is full of briers and thornes.

How they that stand by, are to be exhorted to pray for the sicke.

Tenthly, beloued in Christ our Lorde, seeing we be at this present here gathered together, I put you in remembrance ye will be mindfull of our true &

Christi-

Christian duetie, that we are bound one to an other as members of Christe, that ye will diligently and earnestly remember the griefes and sicknesses of this our friend, and not onely haue an earnest compassion vppon him, but also earnestly and truely pray to our Lorde God for him, that our Lord God wil behold his owne sonne, in whom he doth much delight, that he will mitigate and shorten the great sickneſſe, paines, and passions of this our sicke friende, and graunt vnto him a true Christian patience, that with all confidence, he may wholy put his affiaunce and comfort in Gods mercy, and continually vnto the end stedfastly abide in true faith vppon Christe our deliuerer, and in those thinges that apperteine to our blessed hope, to remaine and abide willingly, and patiently take and beare suche his crosse layde vpon him, vntill our Lord God of his mercy do visit him, and deliuer him, and bring him at his appointed time out of this trouble and miserie, to euerlasting ioy and felicitie. Seeing then

that

that our Lord Christ hath promised vs, then we be gathered together in his name, he will gratiously heare vs, and graunt those thinges that we desire. Now let vs call vpon almightie God in true faith, and pray, in the name of Christ our Lord, so will he certeinly at the last heare vs, according to his fatherly will & good pleasure, therefore make your prayer to GOD our heauenly father, and say, *Our father, &c.* Almightie GOD, vouchsafe mercifully to graunt our prayer, through Christe our Lorde. Amen.

¶ If the sickneſſe do linger and driue off, ſo that the patient be aſſaulted with grieuous ſickneſſe, then may a body ſometime ſhewe him of theſe comforts following, and alwayes declare one comfort or two. For like as a body muſt nowe and then releeue the ſicke body, with comfortable medicines, and brothes: likewiſe ſhal now and then releeue and quicken the ſoule, whereby the ſoule may haue her ſuſtenaunce. And yet we ſhall not be tedious to the ſicke, and make him haue no delight, or be offended in his head, and euer to haue regard, whether he be troubled with any temptation, and whether he haue a deſire and

luſt

luſt to heare Gods word: for the ſicke muſt haue his eaſe and quietneſſe. So that with too much reading and crying vpon him, ye bring him into raging, or paſſions, and make his head ydle, feeble, and weake. Herein ought euery body to vſe diſcretion, and put difference.

FIrſt welbeloued in Chriſte, let not any tentatiō make you faint harted: for Chriſte is a valiant & mighty king, ouer death, ſinne, and all aduerſitie. Therefore abide vpon this ſtone, which is Jeſus Chriſt, ſtande faſt, and ſo cannot the gates of hell preuaile againſt you. Then this Lord and King is gone before you vnto death, he hath trode the pathe, and made the way, and alſo hath ouerthrowen death, & taken his ſtrength from him: ſo that death cannot hurt you, hinder you, nor keepe you backe. Therefore be not diſmayed euen in the middeſt of death, and thinke thus. In the name of God, Gods will be don. All this geare will be gone within a twinkling of an eye. Then ſhall I paſſe thorough the ſnares of death. Then haue I throwen at my backe all miſfortune,

feare,

feare, and desperation. For this present death is vnto ỹ faithful a safe port, through which I shall goe into heauen. Then muste sinne, death, hell, paines, passions, hunger, thirst, frost, trouble, and all aduersitie together ceasse and leaue off. Therefore be not dismaied, for if GOD be with you, who shalbe against you? Say, abaunt and fare well nowe the whole worlde, and also the Prince of this worlde, whiche woulde hinder you the way to euerlasting life: for as much as Christe is your Iustice, your Loadesman and your Guide.

Secondely, well beloued, if Gods wrath, threatening, and punishment, shoulde feare you, dismay you, or trouble your mind, as though our Lord God as an earnest and seuere Iudge, should deale with you according to his extreme iustice for your sinnes past, then shall you from henceforth call vpon our Lord Christe, the vnspotted Lamb of GOD, whiche hath taken your sinnes vppon him, and thus flee from ỹ place of Gods iustice, & commit your selfe to the mer-

cie

cie ſeate of Chriſte our Lorde. For ye haue a ſpeciall and faithfull promiſe of our Lord Jeſus Chriſte: for he hath beſtowed and giuen him ſelfe for wretched ſinners, and ſo bound and pledged him ſelfe for all penitent ſinners, that he will ſtand to them, and deliuer them from Gods wrath. Alſo Saint Paule witneſſeth 1. Theſ. 1. *God hath our Lorde Ieſus* (ſaith the holy Apoſtle) *raiſed vp from death, that hath deliuered vs from the wrath to come.* And 1. Theſ. 5. ſaith Saint Paule further, *God hath not appointed vs to inherit his wrath, but to inherit his bleſſedneſſe, through our Lorde Ieſus Chriſte, whiche died for vs.* Marke and conſider this diligently. 1. Theſ. 1. 1. Theſ. 5.

Thirdly, welbeloued, if the worlde do trouble you, and though ſome folkes, ſpecially your enimies and euil willers reioyce and be glad that you (according to their deſires) be ſo grieuouſly handled, and that you be now by God ſo ſore puniſhed, and that they therfore mocke, ſcorne, deſpiſe you, and make greate cheare at your trouble: yet let not that

trouble

trouble nor tempt you: for seeing that wicked people mocked Christe at the houre of his death, and made great cheare at it: likewise shall you of the worlde not escape such thinges. Seeing you be a member of Christe, you muste suffer in your body, all such troubles as wanted in Christes passion, as Saint Paule saith, the first Chap. to the Colos-
Col.1. sians. Therefore is the worlde a stubborne, proud, and wicked child of Sathan whiche is full of all wickednesse, dissimulatiõ, mockerie, & backbiting. Christ for our comforte hath tolde vs before, that we muste suffer and beare many thinges of the worlde, and that the worlde shoulde laugh vs to scorne, and shoulde reioyce at our trouble: and we on the other side, a little while shuld be pensiue and sorrowfull. But Christ
Iohn.6 comforteth vs and saith, *Your sorrow shal*
Iohn.17 *be turned into ioy.* John 6. And John. 17. *In the world you shall haue sorrowe & care: but comfort your selfe, I haue ouercome the worlde.* Thus shall you in faith beare all the wickednesse of the worlde, suffer,

and

and ouercome. For, *Our faith is the victorie that hath ouercome the worlde,* John.15. John.15

Fourthly, moreouer dearely beloued, if Moses the lawegiuer set vppon you, and will make you afraid with his debt booke, and put you out of countenaunce for your great debtes & notable sinnes, whiche you are bounde to satisfie and pay the terrible iudgement of God, as ỹ ye are a breaker or transgressor of gods lawes, and therfore, will call you to accompt, and giue euidence against you, and condemne you with your owne hand writing & your owne conscience (knowing ỹ same to be true) complaine vpon you, and accuseth you: then shall you before Moses by and by bring forth your Christian libertie, wherby Christ hath made you free, and deliuered you from the lawe, and from the curse and malediction therof. For, *If Gods sonne haue made you free, then be you free in deede,* John.8. And as Saint Paul further doth shew and confirme such frædome, Galat.3. where he saith thus, *Christe hath deliue-* John.8 Galat.3

red vs from the curse of the lawe, when he was made a curse for vs. Thus can the curse neuer more ouerrunne nor trouble you, seeing it hath once all together fallen vppon Christe the most innocent Lambe. Therefore, seeing *Christe is the ende of the lawe, whosoeuer beleeueth on him is made righteous,* Rom. 10. Therefore saith Saint Peter, *Be you lustie and strong.* Actes, 15. *that ye are nowe taught, that forgiuenesse of sinnes commeth by this man, and of all them whereof ye could not be made righteous in the lawe of Moses.* Who so euer beleueth on Christ, is righteous. Here is nowe onely all sinnes taken away. So that no man can, or dare, lay any thing to the charge of the faithfull, neither Moses nor the lawe. Therefore be of good comfort.

om. 10.

ctes. 15.

Fiftly, furthermore dearely beloued, I doe aduise you, that you will not suffer the great weight and burden of your sinnes to presse, and weigh you downe, and trouble you. For sinne, I assure you, is an heauie burden, to a fearefull conscience. Wherefore continually

tinually cast your sinnes from you, and out of your consciences, and take them vppon Christ, for he is the right carrier of our sinnes as holy Saint John witnesseth, John. 1. where he saith, Behold, this is the Lambe of God that beareth or carrieth away the sinns of the world. John. 1.
Therefore let the Lorde and valiaunt Champion take vppe your sinnes, and carrie them vppon him selfe. For God hath appointed him thereunto, as Saint Paule saith, where he saith thus, GOD hath appointed him (namely Christ) that neuer knewe sinne, to be sinne it selfe for our sakes: to the intent that we shoulde be by him that righteousnesse, that is auayleable before God. Behold, this righteous and innocent Lord hath taken all your sinnes vppon him selfe, borne them, satisfied for them, and ransomed them, and hath clothed you, decked and trimmed you, with his innocent righteousnesse and iustice: For, *Christ* (saith the Prophete Esaie. 53.) *is for our sinns wounded, and for our sinnes beaten and smitten. Correction is laide vppon him, to* Esaie. 53.

the intent that we should haue peace, and by his wounds should be healed. Behold, for Gods sake, & thinke vpon this w̄ all diligence earnestly. Christ (saith ỳ Prophet) is wounded for our sinnes, whereby we might be made whole. The wrath & the correctiō is cleane gone ouer him, to the intent that we should be w̄out correction, & might inioy peace with GOD. So haue you deliueraunce in Christe by his bloud, namely forgiuenes of your sinnes according to the richnesse of his grace, Ephe. 1. For, *Christe is therefore come into this worlde, to make sinners holy & blessed.* 1. Tim. 1. As Christ witnesseth of him selfe, Matth. 18. And Luke. 19. *The sonne of man* (saith he) *is come to seeke and to make blessed that that is lost. For God hath not sent his sonne into the worlde, that he should condemne the world, but that the world by him shold be made hapie, whosoeuer beleeueth on him shall not be iudged,* Also, *Christe is the forgiueneſſe of our sinnes.* Beleeue this comfortable saying, from the bottome of your heart, and stay your selfe more vppon Gods mercifull pro-

mise

mise, then of the deceites of sathan, and of the daungerous imaginations of your reason. Giue God the honour, bicause he is so merciful a God, that of a wretched sinner he will make a child of God, if a man will only trust vpon him.

Sixtly, moreouer welbeloued, though nowe death at the last will come and stare in your face, and should with his greuous countenance make you afraid: for he is such a capteine and giant, that he will make one beleeue, he will eate vp the whole world, and therfore he gapeth so wide: yet be not afraide of him, for he aduaunceth him selfe marvellously, and is ougly to behold: howbeit, he hath no power nor strength anye more, to ouerthrowe you. For Christe hath matched him, & throughly wounded him, seeing that he hath layd hande vpon Christ the right Lion, therefore is all his strength taken from him. Therfore he shall be to the faithfull no more death, but only a sleepe, as Saint Paul in the second Epistle to Timothie, the first Chapter, doth witnesse and declare 2. Tim. 1.

very plainly and comfortably, where he saith, *Christe Iesus our sauiour hath taken the strength from death, and brought vs the light, life, and a being, by meanes of the Gospell, that shall neuer corrupt nor perish.* Yea, the faythfull shall neuer taste of death, as Christe witnesseth him selfe, being the very trueth, Iohn the eight Chapter, where he saith thus, *Verily verily I tell you, if any man will keepe my word (by faith) he shall not taste of death euerlastingly.* Loke and marke well what a noble, vertuous, and right beleefe is, for that ouercommeth and driueth away all aduersitie, all plagues, sinne, & death it selfe. And a faithfull person goeth cleane through death, to the right life, as our Lord Christ againe witnesseth, Iohn 5. where he saith thus, *Verily verily I say vnto you, he that heareth my worde, and beleeueth on him that hath sent me, he hath euerlasting life, and shall not enter into iudgement, but he passeth through death to life.* There doe you see what is necessarie for you: yea, you shall escape the iudgement of God, ouercome death, and

Ioan. 8

Ioan. 5

and inioy euerlasting life: namely, to heare Gods word (as Christe saith) and beleeue the same. It requireth no great cunning, wisedome, strength, might, liueland, and preparation, to ouercome death, but this ouercomming, victorie, or triumphe, is in these two pointes, to heare and to beleeue.

Surely, my thinketh, this is a maruellous victorie, that a poore, wretched, weake, and sicke man, that by reason of weakenesse, can scant moue hande nor foote, can ouercome so great a giant, as death onely, with a Christianlike hearing, and a beleeuing heart. But thus can Christ auenge him selfe vpon suche a strong enimie death, that would gladly haue eaten and swalowed vp Christ, that he hath so wonderfully taken away the strength from death, that a poore wretched man may ouercome death, & besides that, may mocke and laugh him to scorne, that is (I thinke) death rightly to despise and contemne. But howe commeth that to passe, that we ouerrun and wearied by death, shall neuerthe-

lesse abide still aliue. That is (as Christ him selfe saith) Iohn 11. where he sayth thus, *I am the resurrection and the life, who so euer beleeueth on me, shall liue, although he seeme to dye. And whosoeuer liueth, and beleeueth on me, shall neuermore dye.* This is the right and onely cause, that the faithfull, yea, in the middest of death, imbrace the right life, Christ our Lord, that giueth againe vnto them life. For, as little nowe can death any more wearie or ouercome our Lord, or holde him in death: so little can he either punish or quarell with any faithfull men. For seeing that Christ, which is the life, doth still liue, and can neuermore be ouercome, so may the faithfull neuer abide prisoner in death, but he breaketh out valiantly with Christe, and singeth the merrie song of thankes giuing, and of triumph, *Death is swallowed vp in victorie*, for where is thy sting? Thus shal a Christian souldier loke death betwéen the browes, and manfully wage battell with him, or else woulde death eate vp, and swallow the whole world. But

Iohn. 11.

if

you will with a true faith encounter
ith him, then will he quietly let you
lone. Wherevnto Christe helpe you,
he valiaunt and puissaunt king ouer
eath and life. Amen.

Seuenthly, also welbeloued, if the di-
ell the tempter would lay hand vpon
ou, assault or make you despaire, as
hough you did belong to his kingdome,
r were in his clawes, thus shal you en-
ounter him, stande against him, beate
im, ouercome him, first by earnest
rayers and calling vpō God for grace,
elpe, and comfort, as our Lord Christe
dmonished his Disciples, Matth. 26. Mat. 26.
where he saith thus, *Pray you, least ye fall
nto temptation.* As also our louing Lord
Christ him selfe hath taught vs to pray,
Luke. 12. Oh Lord and father, leade vs Luke. 12.
not into temptation, specially when we
re tempted by sathan, and assaulted,
hat we through thy grace and holy spi-
rite, may withstande him, and that we
may eschue his persuasions and entice-
mentes to doubt. Therefore thus with-
stand him by prayer, for sathan is faine

downe hither to vs swiftly and inuisibly, as Christe our sauiour witnesseth, Luke.10. where he saith thus, *I sawe Sathan fal from heauen like a lightening.* But wherefore? Truely therefore, as Christ further teacheth his Apostles. Luke.22. where he saith thus, *Simon, Simon, beholde Sathan hath desired you, that he might sift you as wheat is sifted. But I haue prayed for thee, that thy faith shall not faile.* Beholde nowe how sathan prouleth after euery man, he spareth no man, he durst assault the best and holiest men, namely, Adam and Eue in Paradise, though they were made to the Image of God. Also he hath not spared Gods own sonne, but assaulted and tempted him in the wildernes, so hath he also desired to doe ỹ like with the deare Apostles, as you heard euen nowe: therefore it is to be feared, he will also not spare you. Seeing then that is to be feared, and that we knowe his meaning, as Saint Paule saith in his second Epistle to the Corinthians, the second Chapter, that we shuld looke about vs, that we be not deceiued of sathan,

Luk.10.

Luke.22.

han. For (saith he) *It is not vnknowne vn-* 2. Cor. 2.
to vs, what he purposeth and goeth about.
Therefore haue a good eye vpon this
harmefull and perilous tempter, and
driue him away by godly prayers.

Againe, thus shall you defend & stand
against Sathan, with a stedfast faith on
Christ our Lord, chiefly, that Christe is
our high Priest and King, which hath o-
vercome Sathan, the same Lord can for
our commoditie destroy Sathan, & ouer-
come him: therefore shall you stedfastly
beléeue, ỹ Christ your mightie King can
hunt & driue away Sathan frō you, with
all fantasies, dreames, toyes, and de-
ceites. For, *He goeth* (as saith Saint
Peter. 1. Pet. 5.) *about as a roaring Lion,* 1. Pet. 5.
and seeketh whom hee may deuour, whome
(saith the Apostle) *resist you, being strong*
in faith: therefore take the shield of faith,
As Saint Paule further warneth vs, Ephes. 6.
where he (in the 6. to the Ephesians)
saith thus, *Before all things* (saith he) *take*
the shield of faith, whereby ye may quenche
all the fierie dartes of the wicked. Therfore
beléeue stedfastly, by this noble counsell

of

of the holy Apostle Saint Paule, where he speaketh in the first Chapter to the Ephesians, and in the first to the Colossians, in this maner, *God hath delivered vs from the Prince of darkenesse, and hath established vs in the kingdome of his loving sonne, of whome we haue our deliueraunce through his bloud, specially the forgiuenesse of sinns, acording to the richnes of his grace.* There doe you heare, and must with your whole heart beleeue, that our Lord Christe hath deliuered you from the power of sathan, so that the gates of hell can not preuaile against you. Matth. 16.

Ephes. 1. Colos. 1.

Matth. 16.

Thirdly, if sathan moreouer will encounter with you, then take you the sword of the holy ghost, (which is Gods worde) after the counsell of the holy Apostle, in the 6. to the Ephesians, and set vpon him with Gods worde, after the example of Christ, Matth. 4. Therefore, if he will say vnto you this or such like wordes, *The vnrighteous shall not inherite the kingdome of God.* the first Chapter of the first Epistle to the Corinthians. Iti it is written, *Who so euer sinneth, is of sa-*

Ephes. 6.

Matth. 4.

1. Cor. 6.

1. Iohn. 3.

than

han, the first Epistle of Saint Iohn, the
third Chapter. Then shall you answere
him againe with Christ, and say, *Away*
Sathan, for it is also written, &c. And also, Ezech. 18. & 33
I desire not the death of a sinner, (saith our
Lord God) *but that he amend him selfe, &*
liue. And Christe in the 9. of Matthewe, Matt. 9.
saith thus, *I am come to call sinners to re-* Matt. 18.
pentance. And Matthewe 18. and Luke Luk. 19
19. *The sonne of man* (saith Christ) *is come*
to seeke, and to make blessed that that was
lost. Nowe loke Sathan, though I be in-
deed a wretched sinner, yet is not Gods
will that I should be for euer condem-
ned, but that I should liue. Albeit then
that I be a lost shéep, yet will Christ the
high shepheard of my soule, séek me out,
and saue me, of this I doubt nothing at
all. Therefore abaunt harmefull diuel,
thou hast nothing to do here, séeing that
Christ my Lorde hath clothed and cou-
ered me with his innocencie, vertues, &
holinesse: for I haue put on Christe my
Lorde in my baptisme. Galathians the
third Chapter. I haue put on the wed- Galat. 3
ding garment, in which I shall appeare
before

before God, and dwell in his kingdome for euer and euer. Amen.

Beholde, thus shall you driue away the wicked fiend, and striue and fight against him as a Christian Capteine, to the end that ye may atteine at the great day, vnto the euerlasting crown. Thus wil our Lord God (which is the God of peace,) tread downe Sathan after a litle time vnder your feete, as Saint Paule writeth, in the 16. to the Romanes.

Rom. 16.

Eightly, if welbeloued, the euerlasting iudgement, hell, and euerlasting damnation assault you, as though you were one that should be damned, or forsaken and lost, and woulde make hell mouth gape, and open wide vppon you: thus comforte and refreshe your selfe euer and quickly with Gods word, relæue and cole your selfe with the freshe water that springeth and floweth out of the treasure of Gods mercy, against sin and filthy liuing, which water we haue in the Gospell, where also the holy prophet Zacharias maketh mention in the 13. Chapter, and the Prophete Esaie in 55. Cha.

Zach. 13.
Esaie. 55.

5. Cha. Thus imbrace now with true
uth ỹ noble, cõfortable, & pleasant say-
ngs & promises of God, of euerlasting
fe, whereof this is one, John. 3. where
ur Lorde Christe speaketh thus, *God* Iohn. 3.
ath not sent his son into the world, that he
uld cõdemne the world, but that the world
rough him should be saued. Whosoeuer be-
eueth on him, shall not be condemned. Item, John. 5. *Verily verily I say vnto you,* Iohn. 5.
(saith Christ our Lord,) *Whosoeuer hea-*
eth my word, & beleeueth in him that hath
ent me, shal neuer enter into condemnation,
ut he hath a through passage from death to
fe. Item the third of S. John, *Whosoeuer* Iohn. 3.
eleueth on the Sonne, hath euerlasting life.
And moreouer he saith, *Like as Moses*
et vp a serpent in the wilderneſſe, likewise
must the sonne of man also be lifted vp, to
he intent, that all they that beleeue in him,
hould not be lost and perish, but inioy and in-
herite euerlasting life. And, *God hath so lo-*
ed the world, (saith ỹ euerlasting sonne
f God him selfe,) *that he hath giuen his*
wne sonne, to the intent that all that be-
eeue in him, shoulde not be destroyed, but

should

should inioy euerlasting life. Item, John the sixte (thus saith Christe,) *Verily verily I say vnto you, he that beleeueth on me, hath euerlasting life.* Item (our Lorde Christe saith further thus,) *This is the will of him that sent me, that whosoeuer beholdeth the sonne, and beleeueth on him, shal haue euerlasting life, and I will raise him vp at the last day.*

Iohn. 6

By this may you ioyfully say, conclude, and through true faith acknowledge, that hel (through the resurrection of Christe our deliuerer) is shut vp against you, for you beleeue the highest article of Christian religion, where we beleeue and acknowledge, that Christe our Lorde is gone downe into hell, not for his owne sinne and vnrighteousnes sake, but for the cause of our wickednesses, by whiche we haue deserued the euerlasting plagues, hell, and damnation. There hath Christ himselfe taken away that euerlasting correction, done penaunce for it, and made satisfaction, broken hell, and shut and stopped it vp, and to be short, in stead of euerlasting

impri-

imprisonment, dungeon, and destruction, purchased and giuen vs euerlasting life, and brought vnto vs, and giuen vs a triumphant victorie, that we with him may nowe merily sing, *Hell, where is thy victorie?* Beholde, it behoueth you in such sore dangerous, and lingering sickneſſe and battel, to shew and instruct your selfe that you be a childe of God, and suffer not your selfe to be deceiued, albeit it doeth not as yet appeare in this world, nor can easily be perceiued whether we be presently through faith fully Gods children or not. John the first saith. *It doeth not yet nowe appeare what we be, but we knowe, that when it shal appeare, then shal we be like vnto him,* The first of Saint John the third. Cap. *Then shall we see him as he is, and then shal we be pertakers of his Godly nature.* The seconde Epistle of Saint Peter the first Chapter. *Albeit that yet our knowledge and appearance what we be, is vnperfecte, and that we as yet beholde the maiestie of God, (as it were through a glasse, & in darkeneſſe) or in a cloude. Yet shall we hereafter*

Iohn 1.

Iohn. 1. 3.

2. Pet. 1.

beholde him face to face. Thus doe we waite for neuertheleſſe theſe thinges in the meane ſeaſon in bleſſed hope. For we beholde our ſelues likewiſe, by our ſelues, childiſhlye, and loke for the deliueraunce of our bodies, for we ſhal be throughly bleſſed, albeit in hope. This hoping neuertheleſſe, that we ſee, is no hope, for how can a man hope for that he ſeeth? But if we hope for that we ſee not, then doe we loke after it by
om.13. patience, the 13. to the Romans Therfore doth belong hereunto, ỹ is there to the time of ſufferinges, theſe two vertues, patience, and hope, for with theſe two winges ſpecially, faith and hope, you muſt enforce your ſelfe to flee vp into heauen. But patience muſte fight the battell with the dragon, which wil ſtrengthen and hinder your way to heauen.

Ninthely, nowe welbeloued, ſeeing that your ſickneſſe somwhat lingereth, and that God for a time doeth prolong his helpe and deliuerance, and will not ſoudenly, as we deſire, pray, and think,

deliuer

deliuer you, but wil awhile try & proue your faith, for your faith must be tried by aduersitie, and temptation, as gold is tried and proued in the fire: Therefore you must be patient. For albeit our Lorde GOD for a time, withdraweth his mercifull helpe, yet will he not long be absent. It should not stande with his godly nature & mercie, that he shoulde for euer forsake you, being his childe through faith in Christe. Wherfore, though you a little while for the time of your suffering must sing with Christe, the lamentable song, and say, *My GOD my GOD, wherefore hast thou forsaken me?* yet will not God long tarrie nor be absent, he suffereth you to swimme a while, but not vtterly to be drowned, he suffereth you peraduenture one day, but he will by and by afterwards raise you vp againe, and giue you euerlasting peace and happinesse. Therefore, albeit you doe not for a little time see Christe in his throne of grace, yet shall you shortly see him againe, John the. 16. For his anger, that is to say, his fatherly Iohn. 16.

correction endureth but the twinkling of an eye, and he hath pleasure and delight to saue. And therefore doeth our Lorde God him selfe comfort you in the Prophet Esai the. 54. Cap, saying thus. Esaie. 54. *Beholde I haue hidden my face a little from thee, in the short time of anger: neuertheles, I will haue mercie vpon thee with my continuall fauour,* saith the Lorde God our deliuerer. Therefore saith Saint Paule the seconde Epistle the. 4. Chap. to the Cor. 4. Cor. *Although our trouble, whiche is but transitorie and easie (though we thinke it very heauie, much and long) yet doth it breede and bring foorth an euerlasting and a meruilous weightie and vnmeasurable dignitie and estimation vnto vs, whiche we cannot beholde with these eyes, but with inuisible eyes. For no eye hath sene, nor no eare heard, nor no mans heart can expresse that GOD hath prepared for them that loue him.* Esai. 64. And. 1. Cor. 2. Esaie. 64. 1. Cor. 2. But in these things must Gods children a while be pacient, suffering, polished and pressed, and fully bethinke and consider these comfortable sayings, which be spoken vnto vs

as

s to childzen the. 12. to the Hebz. out of
he Pzouerbes of Solomon in the third
Chapter, as it is there wzitten. *Take*
not slightly, but earnestly regard the Lordes
chastening or correction, and dispaire not
when he punisheth thee. For whom the Lord
loueth him doeth hee punish, & correcteth
euery childe that he taketh to him selfe. If
ou abide his cozrection patiently, then
oeth God shewe him selfe as to his
childzen, foz where is a sonne whome
he father doeth not cozrect. Howbeit,
uery chastening while it is a doing, it
oeth not reioyce vs, but maketh vs sad
nd pensiue, but afterward it bzingeth
ioyful fruite of righteousnes, to them
hat be exercised in it. And therefoze
aith Saint James in his first Chapter.
Esteme it for a perfect ioy when you chance
to fall into many temptations, and know, that
your faith if it be perfect worketh pacience,
but patience shall perfectly abide vnto the
ende. To the end it may be perfect and haue
at all no manner of imperfection. For,
He that abideth to the ende he shalbe bles-
d, Matth. the. 10. Therfoze a Chzistian

Hebr. 12.
Prouerb. 3.

Iam. 1.

Matth. 10.

may well boast him selfe of trouble, seeing that we knowe, that *Trouble bringeth patience, patience bringeth experience, experience bringeth hope, hope will neuer be confounded. Let vs not be ashamed, for the loue of GOD is powred out into our hearts through the holy ghost, which is giuen vnto vs,* the. 6. to the Rom.

Rom. 6.

Thus shall you in patience loke for the mercifull helpe and visitation of God, and in your heart sing the pleasaunt song of thankesgiuing, of the holy man Simeon, Luke the second, and say thus: *Lord nowe lettest thou thy seruaunt departe in peace, as thou hast saide. For mine eyes haue seene thy saluation, whiche thou hast prepared for al people. To be a light to lighten the heathen, and to be the praise of all thy people of Israel.* For I haue nowe (God be praised) obteined ỳ knowledge of thy saluation, which is in the forgiueing of sinnes: Through the tender mercie of our God whereby he hath visited vs, that came from aboue, *That he might appeare to them that satte in darkenesse, and in the shadowe of death, and leade*

Luk. 2.

our

our feete into the way of peace, as Zacha- Luke. 2.
rias did sing, Luke the second.

The tenth, welbeloued, your sickenesse continueth and doth not leaue off, and you thinke long for helpe, yet must you giue ouer these things, ye must not shrinke from God, nor be faint harted, but in patience haue a perfect and stedfast hope, that God will not be long away, though he seeme to tarrie, but or it be long will come and help you: yea, the longer God withdrawеth from you his gratious helpe, the mightier and better hereafter will your helpe and comfort be: for God standeth yet a while behind the wal, as a louing and friendly bridegrome, and loketh through the window priuily in vpon his spouse, and marketh whether she doth so loue her bridgrome, that she will wayt and tarrie for him, and that she may perceiue that he at the length will reache out his hande to her, plucke her forth, & bring her home. His loue is as strong as death, but vnder it is hidden very life and felicitie. Therfore despaire not euen in the very

daunger of death, and sing once againe with this congregation, and with all the holy elected Saintes of GOD in your heart, in this manner.

In the middest of our life we be compassed about with death, whom shal we seeke to for help, that we may get grace: thou only, oh Lord, art high, we be sorry for our misdeedes which haue offended thee, oh holy Lord God, oh mightie Lord God, oh holy merciful Sauiour euerlasting God, let vs not be drowned in the bitter danger of death. Lord haue mercy vpon vs.

In the middest of death, the gaping of hell assaulteth vs, who can deliuer vs from this great peril: that canst thou Lorde alone doe, thy great mercy hath compassion on our complaint and great miserie, Holy Lorde GOD, oh mightie Lord God, oh holy mercifull Sauiour, oh euerlasting God, let vs not dispaire for the deepe pit of hell. Lord haue mercy vpon vs.

In the middest of the sorrowes of hell our sinnes lye hard vpon vs, then whether

ther shal we flée from hence? where may we abide in safetie? to the Lord Christe alone. Thou hast shead thy bloud that hath satisfied for our sinns, oh holy Lord God, oh holy mightie God, oh holy mercifull sauiour, oh thou euerlasting God, let vs not fall backe from the comfort of our faith, Lord haue mercy vpon vs.

Behold, thus shall we reioyce in our greatest daunger, and withall our heart *Sing vnto our Lord God a song of thankesgiuing, which is the right sacrifice of thankes.* Psal. 50. These be the right singers to God, when the whole armie of heauen singe with vs, and giue vnto God prayse and thankes. Therefore nowe without all feare and trembling, hope vppon the endlesse mercy of God, that this your trouble and heauinesse, and dangerous gronings and sighings commeth vp to Gods compassion, and commeth neare inough to his heart. But herein shall you stay your self and hope, and so shall you be strengthened, Esaie 30. And thus shal you conclude in your heart, and earnestly hope, and with S.

Psalme. 50.

Esaie 30.

Rom. 8. Paule say thus, Rom. 8. *I knowe certeinly, that neither death nor life, neither Angel nor principalitie, neither power present or to come, neither aboue nor beneath, nor none other creature may remoue vs from the loue of God, which is in Christ Iesus our Lord.* To be short, *Who will accuse the elected of God, God is hee that doth iustifie, who can condemne vs? Christe is hee that died, yea rather that is risen againe, which sitteth on Gods right hand, and forgiueth vs.* Nowe if death, sinne, diuel, hel, all trouble, aduersitie, and plague fall vpon me in heapes, yet will I before you all abide still in my God, and still remaine a childe of euerlasting ioy and felicitie. Amen.

The eleuenth, though welbeloued, that ye do persuade your selfe as though God himselfe were against you, and were angrie with you by reason of forepassed sinnes, yet ye shall not be afraid nor dismaye your selfe. For God many times doth proue his, & appeareth vnto them outwardly as though he were verie angrie with them, as thoughe he would

would lay hands on them, punish them, and vtterly condemne them. Therefore seeing God first will make you to liue, he wil before hūble you, & seeing he will bring you to heauen, he will first caste you downe into hel. For, *Our Lord sleyeth and reuiueth, God doth cast vs into hel, and leadeth vs out againe.* As holy Anna saith, the first of Samuel the 2. Therefore in this temptation, learne rightly and properly to knowe the nature and propertie of God. He meaneth not evil towardes you, but by this meanes he tryeth your faith and your hope, that ye may be found to be perfect. Surely, it is a hard fight to wage battel with God him selfe, as the good Patriarch Iaacob did a whole night long, but at ỳ length he had the victorie and lay aboue: And therefore was he called Israel. Likewise also must the spirituall Israel doe, and in spiritual fight preuaile and haue the ouerhand. And to be short, at length it must come to passe with you thus, that you must nowe onely beleeue vpon hope where no hope is, Rom. 8. For, 1. Sam. 2. Rom. 8.

True

True faith is a certeine assuraunce to obteine those things, and not doubt on, the whiche we can neither beholde nor see. Heb. 11.

ebr. 11.

This is your case, for in outward appearance and feeling, ye see nothing but death him selfe, but the eyes of your faith loke further, for they see life in the middest of death, in the middest of sinne true ioy and perfection: in the middest of hell, heauen: in the middest of Gods anger and punishment, grace and euerlasting welfare. This is surely a strang and wonderfull sight, and this is also an excellent, passing, and fine knowledge, a cunning aboue all cunnings, whiche declareth vnto vs, howe we shall find in death, perfect life, howe we in the deepest miserie shall be comforted, how we in the greatest doubtes shall be instructed, to be short, when it appeareth vnto vs, that we are vtterly vndone, euery body hath forsaken vs, euery body withdraweth their succour from vs, and before our eyes there appeareth nothing but destruction, and vtter vndoing, we shall make much adoe, and wonderfully

busie

buſie our ſelues, and in our reaſon and opinion, knowe not whether to goe, we ſeeme to liue, and yet we dye, we ſee and feele, and yet be in the middeſt of death. But here we muſt lay aſide all feeling, ſeeing, vnderſtanding, wiſedome, and reaſon, and vtterly forſake them, and with theſe comforts, to be merrie in the middeſt of death, and ſlide through it as through ſléep, to the bleſſed hope, that God will through his mercy in the promiſe of Chriſte euerlaſtingly kéepe vs, and make vs inioy his bleſſings. What ſo euer Gods wil be, let things appeare outwardly as they will, let thinges goe and ſtand with vs as God will, yet beleue we ſtedfaſtly, that Gods grace and goodneſſe will defende vs for euer, contrarie to all mans reaſon and imagination, for he will not aſcribe our ſaluation, nor giue the honour, glory, & prayſe thereof, vnto vs or our workes, eyther to our indeuour, but vnto his endleſſe mercy, that at the laſt day we ſhould & muſt confeſſe, that our ſaluation was not in our power, in our doings, in our

will

will and might, but onely in the mercy and onely grace of God, which we haue obteined through Christ our onely Sauiour. For which grace and good will, we are bound to giue to God continual thankes, and only laude and prayse his holy name, and ascribe vnto him all honour, power, might, and maiestie: behold thus shal you fight and striue with God, against god, and push and enforce your selfe as it were through very thistles & thornes, to enter into heauen, and there againe beginne in your heart to sing the comfortable song of the holy Dauid, Psalme. 73. where he thus singeth, *If I haue onely thee my Lord and my God, I passe of nothing, neither in heauen, nor in earth, though my body and my soul be in contempt, yet art thou my God alway my heartes comfort, and my health.* And then will GOD comfort you, and say thus, Esaie. 41. *Be not afraid, I am with thee, be not faint hearted, for I am thy God, I will strengthen thee, I will helpe thee out, I will holde thee vppe, through the strength of my righteousnesse.*

Psal. 73.

Esaie. 41.

Twelfthly, if welbeloued, many assaultes

saultes and temptations fall vpon you, as it were by heapes, yet let them not dismay or discourage you, for Sathan both willingly bestowe all his cunning, when the matter commeth to the push, or extremitie. If he could not ouercome you in your life time, whilest ye were in perfect health, then will he now more strongly withstande and assault you, now in your weakenesse. Therfore now learne, and be expert in deede, what the subtiltie and craft of the wicked fiende is, what sleightes and deuises he vseth and practiseth against you: for his nature and condition is with greate rage and fiercenesse to set vpon men, he commeth to you very stoutly, and that continually with many and diuers temptations, and thinketh thus with so many and sundrie assaults and forces to dismay, amaze, enfeeble, match, & make desperate a feeble, and vnexperienced Christian, wherby he may driue an vnexperienced Christian at the last, to put him selfe at all aduentures, to giue ouer, and yeld him selfe to euery temptation,

tation, and to be ouercome, to the intent, that at the last, he may fall into doubt, yeald him selfe wholy prisoner to the wicked enimie, and to submit him selfe vnto him, from which our Lord defend you of his good grace, with his holy spirite. Amen.

Therfore if now at the last any such come vnto you, and that sathan will lay vnto you that God (after his maiestie) is a great deale too high & mightie to haue any regarde, or to make any reckoning of you, be gratious to you, & shewe you mercy, then let such high imaginations and thoughts passe, which touch the vnsearchable maiestie of God, and come from thence to Christes humanitie, and howe he toke vppon him our nature, and beginne at his cradell to take holde vpon God that is most high, and too farre aboue our reach, For, *In Christ dwelleth the whole fulnesse of the Godhead bodily.* Colos. 2. And as Christe him selfe saith, Col. 2. Io. 14. *He that seeth me* (saith Christe to Philip) *hee seeth the father. Doest thou not beleue that I am in the father, and that* Iohn. 14.

the

the father is in me. Therefore thus begin with Saint Thomas, Iohn 20. and call thus vpon Christ, & say, *My God, & my Lorde.* Thus shall you seeke out the maiestie of God, finde him, and take holde on him, that is only in Christe: there is the euerlasting godhead and high maiestie onely to be sought and found, and without our Lorde Christ shall you neuer finde God, nor lay hand vpon him: therefore thus cry with the woman of Chanaan, *Oh thou sonne of Dauid, haue mercy vpon me.* Matth. 15. Iohn. 20. Matth. 15

The thirtenth, And if beloued, temptation after this sort would preuaile against you, as though god were not nigh you, neither in heauen, nor in earth, to succour and helpe you, but that he doth vtterly despise and forsake you, & that Sathan woulde lay and cast before you mocking and blasphemie, and say, Beholde, where is thy God, vppon whome thou hast so long trusted? beholde howe well he heareth thee? beholde what haste he maketh to help thee? how wisely hast thou committed thy selfe to him? either

what great care hath he of thée: he suffe
reth thæ to sticke fast, and starue in thy
greatest danger & perils. Oh, surely this
is not ỳ right God ỳ thou takest for the
right God, and whom thou honourest, &
callest vpon, else would he neuer suffer
thée now so miserably to be destroyed &
perish, &c. Whẽ any such or ỳ like blas-
phemie of sathan is laid before you, then
holde your peace, & be quiet at such blas-
phemie, & neuer dispute with sathã, but
by & by turne you to Christe crucified, to
Gods sonne him selfe, and cal vpon him
with your whole hart, that he will come
and ayde you with his holy spirite, and
strike sathan, that he may be driuen a-
way from you, and call vppon Christe
your mediatour onely, that he wil stand
betwæne the high maiestie of God and
you miserable sinner, and do like a good
mediatour, & will withdrawe his great
and mightie righteousnesse and iustice,
take your sinnes vpon him, and so goe
before you, intreate, and reconcile you.
Otherwise will the maiestie of God be
to much, to highe, and terrible, so that

you

you shall before God be afraid, amazed, and out of countenance. Therefore take this Lord and mediatour by the hand, if ye will draw we nigh to God, and haue any thing to do with him. For this mediatour hath ben a long time ordeined by God him selfe for vs, that we through him might be reconciled to God, as witnesseth Saint Paul. 1. Tim. 2. where he saith thus, *There is one God, and one mediatour betweene God and man: namely, the man Iesus Christe, that hath giuen him selfe for all for deliueraunce.* 1. Tim. 2.

The fourteenth, If welbeloued, your sinne doth nowe accuse you, for that you not onely in your youthe, when your body was sound and lustie, did sinne & offend God: but also euen now in your sickenesse, ye haue displeased God by impatience, murmuring, misbeléefe, &c. as we al be borne in sinne, be sinners, and so remaine and abide, till we come to our graue: therefore let not your sinne in any case make you despaire, but acknowlege and confesse, and accuse your selfe before your Lord God, and be sor-

rie for them with all your heart, aske mercy therefore before God, in Christe our Lorde. For it is impossible in this life, that in the sight of God we shoulde be found so cleare, pure, and without fault or sinne, as holy Saint John witnesseth. 1. John. 1. where he saith thus, *If we say we haue no sinne, then shall we deceiue our selues, and the trueth is not in vs.* 1 John. 1

Therefore in the middest of sinne we haue this onely comfort, (when we acknowledge our sinne, the vnquietnesse of our conscience, and the trouble of our hearts cumbereth vs) that we call then vpon our atturney Christ the Lord, to ỹ intent that he for euer be gratious vnto vs, & intreat & speak for vs towards his deare father, as then Saint John (when we sticke in sinne) comforteth vs. 1. Joh. 2. where he saith thus, *If any man sinne, yet haue we an aduocate to the father Iesus Christe, that maketh vs righteous, and he is the attonement for our sinnes.* 1 John 2 From hence shall you seeke youre refuge and succour, and in euery assaulte of your sinnes, comfort your selfe, that you haue such

ſuch a peacemaker beſore God the fa-
ther, whome the father doth accept and
allowe, that can ſpeake well, and is elo-
quent, and can handle your cauſe, and
plead for you beſt. Surely, this is a gret
and a perfect comfort, that we haue our
fleſhe and bloud ſitting aboue at Gods
right hand the father, which doeth take
vppon him the whole progenie of man,
intreateth for vs, pleadeth our cauſe, &
turneth the wrath of GOD from vs, as
holy S. Paule alſo witneſſeth. Rom. 8.
where he ſaith thus, *Chriſt is at the right* Rom. 8.
hand of God, and maketh interceſſion for vs.
This is his holy office, that he deliue-
reth wretched ſinners from Gods an-
ger, defendeth and keepeth them, there-
fore flee only to this Lord Chriſte, when
your ſinne grieueth or troubleth you.

The fiftéenth, If now in theſe long
lingering aſſaults and conflicts, welbe-
loued, your heart ware cold, be vnlu-
ſtie, & drowſie, as you thinke that there
is no more faith in your heart, and that
for vnluſt you can neither pray nor be-
leeue, yet ſhall you not therefore giue o-

rie for them with all your heart, aske mercy therefore before God, in Christe our Lorde. For it is impossible in this life, that in the sight of God we shoulde be found so cleare, pure, and without fault or sinne, as holy Saint John witnesseth. 1. John. 1. where he saith thus, *If we say we haue no sinne, then shall we deceiue our selues, and the trueth is not in vs.* 1 John. 1

Therefore in the middest of sinne we haue this onely comfort, (when we acknowledge our sinne, the vnquietnesse of our conscience, and the trouble of our hearts cumbereth vs) that we call then vpon our atturney Christ the Lord, to ỹ intent that he for euer be gratious vnto vs, & intreat & speak for vs towards his deare father, as then Saint John (when we sticke in sinne) comforteth vs. 1. Joh. 2. where he saith thus, *If any man sinne, yet haue we an aduocate to the father Iesus Christe, that maketh vs righteous, and he is the attonement for our sinnes.* 1 John 2 From hence shall you seeke youre refuge and succour, and in euery assaulte of your sinnes, comfort your selfe, that you haue such

such a peacemaker before God the father, whome the father doth accept and allowe, that can speake well, and is eloquent, and can handle your cause, and plead for you best. Surely, this is a gret and a perfect comfort, that we haue our flesh and bloud sitting aboue at Gods right hand the father, which doeth take vppon him the whole progenie of man, intreateth for vs, pleadeth our cause, & turneth the wrath of GOD from vs, as holy S. Paule also witnesseth. Rom. 8. where he saith thus, *Christ is at the right hand of God, and maketh intercession for vs.* Rom. 8.

This is his holy office, that he deliuereth wretched sinners from Gods anger, defendeth and kæpeth them, therefore flæ only to this Lord Christe, when your sinne grieueth or troubleth you.

The fiftéenth, If now in these long lingering assaults and conflicts, welbeloued, your heart ware cold, be vnlustie, & drowsie, as you thinke that there is no more faith in your heart, and that for vnlust you can neither pray nor belæue, yet shall you not therefore giue o-

uer, or be afraid: for the Lord God bringeth his many times so deepe vnder the crosse, that they can neither beleeue nor hope, and thinke with them selues, that their hearts be vtterly cold and frosen: yea, very stiffe, that neither faith, loue, prayer, nor no good thought can any more appeare in their hartes. If this great & sore temptation shall happen also to trouble you, yet despaire not therefore, but be of good cheare, & thinke thus with your selfe: I perceiue that I must altogether be naked and vnclothed, and put off all that I haue, & spoile my selfe of euery thing that I haue or may doe, all that euer I haue falleth cleane from me, and forsaketh me. My louing bridegrome our lord Christ wil cloath me anew, adorne and dresse me, and trimme me with all his iewels. Therefore call now againe vpon him, as vppon your highe priest, that he will haue mercie vpon you, intreat and pray for you, and wil haue heartie compassion of your weakenesse. For, *We haue not an high priest that can not take cõpassion of*

Heb. 5.

our

our feebleneſſe, but ſuch an high prieſt that hath beene thoroughly tempted, and is like vnto vs in all things (except in ſinne.) Therfore let vs goe vnto him, with ioy to his mercie ſeate, that wee may obteine mercie and finde grace, at that time when helpe ſhalbe neceſſarie for vs. Heb. 5.

Here haue you a very great comfort, that Chriſt is your high prieſt. Call vpon him earneſtly, that he wil ſend into your colde heart his holy ſpirite, which ſhall call within you, father, father, louing father: Euen then ſhall the holy Ghoſt helpe vp your weakenes, and intreateth for you alſo mightily, with ſighings not able to be expreſſed. Rom. viij. Then alſo doeth Chriſt himſelfe pray for you, like the high prieſt before the father, & ſuffereth not your weakeneſſe to be laid to your charge, deſpiſeth you not, becauſe of your vntowardnes, your ignorance, or faint heart: for this high prieſt hath great compaſſion with our weakenes, he doth not only intreat for vs, but alſo he sheweth forth before the father his innocent bodie, which he Rom. 8.

hath offered vppon the Crosse for you, a perfect sacrifice for euer. Heb. 9. As also S. Paule witnesseth, Ephes. 5. where he saith thus, *Christ hath loued vs, and giuen himselfe for vs for a gift and offering vnto God for a sweete sauour*. This is the noble gift, and this is the auaileable offering for you, which is richly accepted before God.

Heb. 9.

Ephes. 5.

Thus haue you now your high priest Christe oure Lord himselfe, the altar whereuppon he was offered his crosse, the offering his cleane vnspotted and pure bodie. Nowe marke how and in what manner or fashion Christe your high priest did hang vpon the crosse, for such maner of hanging is very comfortable, if one would behold it with beleeuing eyes.

For first, Christ hangeth vppon the Crosse with his armes and hands stretched out, to signifie, that he is readie to giue grace, accept and imbrace with his armes all poore and wretched sinners: for he hangeth there for the comforte of poore sinners, & reacheth out his armes

to

to troubled consciences.

Secondarily, his feete also be heaued vp and fast nailed, in token that he tarrieth there for all wretched sinners: for he will not start aside nor flie from you, but will continually be found, and tarrieth for you.

Thirdly, he turneth his face and not his backe to you, he boweth downe his face like vnto a gentle and milde Lord to the prayers of all poore and troubled persons, will gladly with all his heart heare them, he is willing and readie, he openeth his eares wide, wherby he will certeinly heare you.

Fourthly, his heart is wide open towardes you, for it is pearced with a speare, whereby he may haue heartie compassion with your aduersitie, and will set your trouble very neare vnto his owne heart.

Fiftly, he weareth a crowne of thorne vpon his head, to signifie, that he will be your king, and defend and keepe you from all misfortune, from sinne, from death, from the diuell, and from hell.

This is a maruellous gratious and louing beholding to all troubled sinners, for he hangeth in the middle of sinners, as a sinner, because he will receiue all miserable, forsaken sinners, giue them grace, and preserue and kéepe them for euer.

¶ Hereafter followe certeine prayers, whiche may be said before the sicke body, if the sicknesse haue any continuance, whereby somestime the sicke bodies heart may be touched, moued, and kindled, that the sickenesse may not preuaile, and haue the ouerhand vpon the sicke.

First welbeloued, let vs lift vp our heartes to almightie God, and put him in remembraunce of his gratious promise, which he hath made vs at our holy baptisme: therfore say after me, though not with your mouth, yet with your heart chiefly thus.

My Lorde and God, remember the holy couenaunt whiche thou hast made with me in my holy baptisme, wherin thou hast receiued me to grace,

and

and to be thy childe, and promised me, that I beléeuing and béeing baptised, should be saued. Marke. 16. Séeing then thou Lorde hast so assuredly bound thy selfe vnto me, to be my gratious, mercifull, true, and louing father, my comforte and hope is alonely in thée, therefore I stedfastly beléeue, that as surely as I am baptised in the name of the Father, and of the Sonne, and of the holy Ghost, that thou wilt be my defender, deliuerer, and comforter, and helpe me out of all daunger, leade me and defend me from all perill, that neither sinne, death, nor hell can hurt me. Therefore I will not despaire in all aduersitie, and euen in the extremitie of death turn my heart vnto thée, and stedfastly beléeue, that thou wilt neuer forsake me, but giue vnto me euerlasting blessednesse, through the deseruing of Christe my Lord and Sauiour. Mark. 16.

Secondarily, welbeloued, let vs now againe turne our selues vnto almightie God, from whome commeth al help, and call vpon him from the bottome of

our

our hearts inwardly, as our onely God and father, and say thus.

O Thy almightie euerlasting God, and father, I being full of all vnrighteousnesse and sinne, come vnto thée, and yet am I thy welbeloued childe. Therefore seeing thou art the euerlasting true God, I comfort my selfe with thy promise, that thou wilt faithfully performe all that thou hast promised me. Nowe thou hast saide, Matth. 11. When I am troubled in my conscience with sinne, care, néede, heauinesse, and am heauie laden many wayes, and I repaire vnto thée, that then thou wilt help me, and receiue me in my heauinesse.

atth. 11.

For as much as thou art my welbeloued father, and I am thy childe, therefore doe I looke for from thée wholy, all good things, help & comfort in al trouble, for thou art not an earthly father, whiche somtime can neither help him selfe, nor his children, but thou Lorde art the almightie & heauenly father, that wilt willingly with all thy heart helpe me, &

like-

likewise art able so to doe, by reason of thy almightie power. For thou art the maker of heauen and of earth, thou hast all thinges in thy hande and power, all cretures of heauen and of earth be subiect vnto thée, and must serue and obey thée euen as thou listest. Therfore Lord despise me not, though I be a very wretched sinner altogether, for these causes, seeing that thou by thy worde hast commaunded and promised, that I shal be heard in what daunger and trouble so euer I be, when I call vpon thée, and that then I shall honour thée, and euer acknowledge thée to be the true and very God: seeing I perceiue, that what so euer thou promisest, that thou dost performe effectually. Therefore beléeue I certeinly thy worde, that thou wilt not denie it, but vndoubtedly performe whatsoeuer thou hast once spoken: therfore I beséech thée, from the bottome of my heart, that thou wilt help me out of my trouble and sickneſſe, and neuer forsake me, but gratiously send me thy fatherly helpe, and deliuer me from my

distresse,

distresse. For there is no body vpon who I can perceiue any helpe or goodnesse, but only vpon thée, therefore helpe thou me my lord and God, but not according to my deserts, worthinesse, or godnes, but through the deserts of thy sonne Iesus Christe, which hath purchased vnto me, from thée, all grace and fatherly fauour, him dost thou loue, and hast great pleasure in him, and therfore thou wilt not forsake me for his sake, but rather shewest vnto me all goodnesse: therfore I commit my self wholy vnto thy mercy and fatherly goodnesse, and put my whole cause vnto thée, as to my louing father, ỹ thou wilt deliuer me out of all this trouble, griefe, weaknes, & paines, when it shal please thy godly will: therfore I will not appoint vnto thée neyther time nor space, but earnestly hope vpon thée, that thou wilt heare me, and defend me, though my case appeare very straunge, and as impossible as it may be: for thou art almightie, hast might and power ouer all things, and besides this, thou art my father, and art willing

to

to doe it, if it were nowe neceſſarie. Therfore at thy hand I looke for al goodneſſe, be it vnto me according vnto thy true promiſe. Amen.

Thirdly, moreouer welbeloued, let vs once againe lift vp our heartes and mindes vnto him, from whome all help and goodneſſe commeth, chiefly vnto the father of all light, which giueth euery good gift, & gratiouſly heareth vs. Therfore, ſeeing that your paines, neceſſitie, miſerie, and griefes ſtil continue, therefore pray vnto our Lord God, with holy Dauid, and ſay thus, *Oh Lord, puniſh me not in thine anger, & correct me not in thine ire. Lord be gratious vnto me, for I am feeble: heale me Lorde, for my bones be afraide. Turne thee Lord, and deliuer my ſoule, help me according to thy pleaſure: be not far from me, for trouble is at hand, for here is none that can helpe. Remember Lorde thy mercy and thy goodneſſe, which hath ben ſince the world beganne. Remember not the ſinnes of my youth, nor mine offences, but thinke vpon me after thy mercy, and according to thy goodneſſe. Lorde haue mercy vppon my miſ-*

deedes,

deedes, which be very great, turne thee to me, & be gratious vnto me, for I am forsaken and in miserie, the heauinesse of my heart is great, lead me out of my necessitie and need. Behold my miserie and distresse, and forgiue me all mine offences. Lorde be gratious vnto me according to thy goodnesse, and blot out all my sinnes, after thy great mercy, wash me cleane from mine offences, & make me pure from my sinnes, for I acknowledge myne offences, and my misdeedes be euer before me. On thee alone haue I sinned, and haue done euill in thy sight. Hide thy face from my sinnes, and blot out all mine offences. Make a cleane heart within me, and giue me a newe right spirit. Cast me not out of thy sight, and take not thine holy Ghost from me. Comfort me againe with thy helpe, and giue in me the spirite of peace. Be vnto me a strong tower, whether I may for euer flee for succour: for thou hast promised to helpe me, for thou art my rocke, and my hill. Oh Lorde, I cry vnto thee, because thou art gratious, Lord for thy great goodnesse heare me with thy true help, heare me Lorde, for thy goodnesse is comfortable, turne thee vnto me according to thy

great

great mercy. Lord be not farre from me. My God make haſt to helpe me. Vpon thee Lord do I truſt, God helpe me out of all my needs, and ſet me at libertie. Looke vppon me, and heare me Lord my God. Lighten myne eyes, that I may ſleepe ſoundly in the middeſt of death. I loue thee with all my heart, Lorde God my ſtrength, Lorde my rocke, my hill, my deliuerer, my God, my caſtell, vpon whome I truſt, my buckler and horne of my ſaluation, my defence. Lord in thee doe I truſt, let me neuer be confounded. Deliuer me for thy iuſtice ſake. Bowe downe thine eares to me, make ſpeede to helpe me. Be vnto me a ſtrong rocke and an hill, where thou maieſt helpe me. For thou art my rocke and my hill, and for thy name ſake leade me and bring mee foorth, come to my ſoule and deliuer it, keepe my ſoule, and deliuer me. Let me not be confounded, for I truſt in thee. Lorde quicken me for thy name ſake, leade my ſoule out of this daunger, for thy righteouſneſſe ſake, for my ſoule fainteth in my bodie, and the feare of death is falen vpon me. Feare and trembling compaſſeth me, and loathſomeneſſe is falen vpon me. I lie with my ſoule among the

Lions, therefore, oh Lorde, heare my prayers, and let my crie come vnto thee. Hide not thy face from me in my neede. Bowe downe thine eare vnto me, when I call vpon thee, then heare me betime. Nowe Lord wherein shall I comfort me? I hope vpon thee, leaue off from troubling me, that I may refreshe my selfe before I goe hence, and come no more againe.

If it please any man to say all the whole Psalms; to be said to the sicke, I will not complaine vppon him. Therfore they that list may when he list sometime take these Psalmes hereafter following, and read the same to the sicke, and sometime make some shorte rehearsall of them, and with them comfort the sicke body, specially the 25. 51. 70. 71. 77. 87. 88. 103. 130. &c. And if neede require, a man may often repeate them, or take some comfortable part of them, and also like comfortable sayinges out of my litle booke, called The spiritual conflict, all which for shortnesse I leaue heere vnto touched.

Fourthly, if the sick bodie draw on, and is neare his ende, then say our beleefe, that is, the xij. Articles of our holy faith thus.

I beleeue

I Beleeue in God the father Almightie, maker of heauen and earth: And in Iesus Christ his onely sonne, our Lord, whiche was conceiued by the holy Ghost, borne of the virgin Marie, suffered vnder Pontius Pilate, was crucified dead and buried, hee descended into hell, he rose againe the third day from the dead, he ascended into heauen, he sitteth on the right hand of God the father Almightie, from thence he shal come to iudge the quicke and the dead. I beleeue in the holy ghost, The holy catholique Church, The communion of Saintes, The forgiuenes of sinnes, The resurrection of the bodie, and the life euerlasting. Amen.

Oh highest comfort in all trouble, helpe, that we neither feare shame nor death, that our senses be not dismayed, when ỹ enimie accuseth vs, Lord haue pittie vppon vs.

Fiftly, if the partie lye long in a traunce: For I haue many times seene, that some haue lyen a long time (as it were) in a traunce, and afterward haue begunne againe to speake, and haue said, that they very well heard and did vnderstand what hath then beene said vnto them. Therefore they that will, may rehearse

to the sicke, this short exposition of our beleefe.

I put all my trust, hope, and comfort, onely in the mere grace and mercie of God, that he onely himselfe can helpe me, and none other creature (howe holy soeuer he be) in all my neede and trouble. And seeing he is my father, I beleeue stedfastly, that he with all his hart will gladly helpe me, neuer forsake me neither in this world, nor in the world to come. And because he is almightie God, I beleeue that he can defend me, and keepe me, from all that is against me: For he onely is strong ynough for mine enimie, by reason of his almightie power. And seeing he is the creatour of heauen and earth, I beleeue he can commaund all other creatures, that none of them shall haue any power ouer me to my harme, without his fatherly good will.

Therefore do I looke for onely from this almightie God, father, & creatour, all good things and euerlasting life. For all thinges come onely from him, and

are

are giuen vnto him: for he will giue himselfe wholy and fully vnto me, with all that he is, and hath with heauen and earth, with al creatures, that they must serue me, and profite me, and further me toward euerlasting life.

I beléeue with all my heart, that Iesus Christ the onely begotten sonne of the father, from the beginning, hath for my sake taken vpon him mans nature, and that he was conceiued of the holy Ghost, and borne of the holy virgin Marie as a right naturall mother, and that that man is very truly God as an euerlasting and vndiuided person of God and man. And that this sonne of God & Marie, our Lord Iesus Christ, hath for me wretched sinner suffered, was for me crucified, and dead. Wherby he hath deliuered me from sinne, from death, and from the euerlasting wrath of God, by his innocent bloud: whiche in his owne person suffered the pangues of death, and hath tasted euerlasting hell, and ouercome it, to the intent that I should be reconciled with God, and be

made Lord ouer al mine enimies. I beléeue, that except the death of this sonne our Lord Iesus Christe, I could neuer haue atteined vnto Gods fauour, and my saluation, neither by workes, nor by any manner of desert.

I beléeue that Iesus Christ my brother is risen from death for my righteousnesse, and hath for my sake taken death and hell prisoner, that they can neuer hurt me. For I confesse, that I should haue dyed for euer, if Iesus Christ had not come to help me, and taken vpon him, as an innocent lamb, my sinne, faults, curse, and euerlasting death, and hath satisfied for me by his passion, and hath taken away the curse for me. I beléeue, that he doth daily like a faithfull & mercifull Mediatour, Sauiour, and only Priest, and Bishop of my soule, appeare and intreate for me.

I beléeue, that Christe with God equally ruleth and fulfilleth all thinges, and that he is of equal power and might in heauen and in earth, Lorde ouer all Lordes, King ouer al Kings, and aboue

all creatures in heauen and in earth, and vnder the earth, aboue death and life, aboue sinne and righteousnesse. This King and Lorde shall goe before me in my passion and death, shall hold battell, and fight for me, so that I with him shal be a Lorde ouer all mine enimies, for euer and euer.

I beleeue that Christe crucified, shall come againe at the last day, and shall iudge and condemne those that will not beleeue on him, but will defend me, and all faithfull from the terrible iudgemēt of damnation perpetuall, and say vnto vs, *Come ye hyther, ye blessed of my Father, inherite the kingdome, whiche is prepared for you from the beginning of the worlde, &c.*

I beleeue in the holy Ghost, whiche with the father and the sonne is one very God, and is procēded from the father and the sonne euerlastingly, and yet in one and the same godly being, and nature, an vndiuided person. I beleeue that I by him shall be adorned with faith, as with a lining, euerlasting, god-

ly gift and reward raised vp from death made frée from sinne, and in my heart made merrie, comforted, and frée, and safe in conscience. For this is my reioycing, that if I can finde in my hart such witnesse of Gods holy spirite, that then God will be my father, forgiue me my sinne, and reward me with euerlasting life.

I beléeue, that the holy Ghoste will help to beare mine infirmities, and intreate for me with vnspeakable sighings, strengthen me, and light my hart, that I may knowe the exceeding riches, fatherly mercy that he hath giuen me, & rewarded me with, of mére grace, without all my deseruinges, onely through Christ his beloued sonne, by whome the father hath rewarded me with those his giftes. But the holy Ghost teacheth me to knowe all these thinges, he kindleth my heart, and lighteneth me, that these giftes come from aboue, as Christe hath promised vs, where he saith, John. 7. *He that beleueth in me (as the scripture saith) from his bodie shall flowe streames of liuing waters.*

John. 7.

waters.

I beléeue, that there is vpon earth one Christian church, that is the congregation or number, or assemblie, & meeting of all Christians: in which there is one God, one Lord, one holy Ghost, one faith, one baptisme, of which Churche Christ onely is the spouse and husband.

I beléeue, that this Churche is the spirituall body, and that Christ onely is her head. I beléeue, that Christ is the sauiour of this his body and Church, and hath giuen him selfe for her, that he might make her holy, and hath cleansed her through the waterbath of his word, that he may haue for him selfe a speciall congregation, that neither hath spot nor wrinckle, or any other infirmitie, but that she may be holy, and without fault, a piller and foundation of trueth.

I beléeue, that in this Christian congregation, and where so euer it be, that there also is forgiuing of sinnes. There is the kingdome of grace, and right pardon, and that there is no saluation nor forgiuing of sins, wout Christendome.

I beléeue, that no man can be saued, except he be in this congregation and Church, as a liuely member planted in his owne body.

I beléeue, that in this kingdome, there is not only once forgiuing of sinnes, but as oft as we require and aske it. For Christ is such a maister of the hospitall, that doeth nothing else then looke to the sicke, helpe them vp, strengthen them, and maketh them whole, and as Esaie saith, *He will not breake a bruised reede, nor he will not quench the smoaking flaxe.*

I beléeue also the rising of the body, that my body, whiche the wormes shall eate, shall arise againe, euen as it was before. For Christe at the last day shall raise it vppe, according to his promise, where he saith, John. 6. *This is the will of him that sent me, that whosoeuer seeth the sonne, and beleeueth on him shall haue euerlasting life, and I will raise him at the last day.* And, *Whosoeuer eateth of my flesh, and drinketh of my bloud, hath euerlasting life, and I will raise him vp at the last day.*

John. 6.

I beléeue, that after this life, there shall

shal be an euerlasting life, so that I shal liue with Christ for euer, according to his promise, Iohn. 5. where he saith, *Verily verily I say unto you, who so euer heareth my worde, and beleeueth on him that sent me, he hath euerlasting life, and commeth not into iudgment, but he passeth cleane through death to life.* And, *Whosoeuer beleueth on the sonne, he hath euerlasting life.* And, *Verily verily I say unto you, if any man will keepe my word, he shall not see euerlasting death.* Item, *I am the breade of life,* (saith Christ, Iohn. 6.) *which is come from heauen, whosoeuer shall eate of this breade, shall liue for euer.* Iohn. 5. Iohn. 6.

Nowe welbeloued, seeing your time drawe th on, stand stedfast vpon the only rocke, Christe our Lorde. Then can no storme, no whirlwinde: yea, hell gates them selues can not remoue nor ouerwhelme you. For whosoeuer beleeueth vpon our Lord God, shal neuer fall, nor be ouerturned, but shall abide for euer. Therfore call vpon our Lord God with your whole heart, for he is rich ouer all that call vpon him, and he will be nigh

to all them that pray to him, to al them that call vpon him with their heartes, and graunteth all thinges which they that feare God do require, heareth their cry, and helpeth them. Therfore cal vpon God the most highest, in the name of Jesus Christe, that he will shewe vnto you his great plentifull mercy, and powre out vpon you in the time of grace, richly his mercy. For seing that our Lord is the spring it selfe of Gods mercy, and Christ his onely begotten sonne is the pipe & conduit, wherby such plentie of grace and mercy floweth, and is conueyed vnto vs, take yet againe fast hold, in this your extreame nede, of the ouerflowing and floud of Gods grace, specially Jesus Christe, the serine and casket wherein Gods mercy is locked vp: for Christ is ful of grace and truth, Joh. 1. For the euerlasting sonne of God hath brought with him such great plentie of grace, that he hath therewith fulfilled the whole worlde: for heauen and earth is full thereof. And also Christe is full of truth, so that he is not alonly the truth

hn. 1.

truth it selfe, but also meaneth heartily and truly with vs, and will take to him selfe your soule, with great veritie and earnestly. Therfore be of good comfort, that your name is written in the booke of life: you are fully cleansed with the bloud of Christ, and annoynted with the holy Ghost: The same holy spirite assureth your heart, that you also be one of the very children of God. And albeit it doeth not as yet appeare what you be, yet knowe you, that when it shall appeare, then ye shall be like vnto him, John. Chap. 8. For ye shall be partaker of the godly nature. Pet. 2. Chap. 1. specially when Christe our sauiour shall come hither from heauen, and glorifie your miserable body, and make it like vnto his glorified body, after his mighty power and working. Phil. 3. Christe Iesus is the onely refuge of all poore penitent sinners, he onely is your strength, your comfort, hope, and strong tower, in all neede and aduersitie. Therefore goe without feare into the danger of death. Christ, in the twinckling of an eye, be-

Iohn. 8.

2. Pet. 1.

Phil. 3.

ing

ting your euerlasting king, will plucke you out againe, bring you to light, and make you righteous and liuing. Wherefore giue your self ouer valiantly from this life vnto death, and be not afraide, seeing that death hath lost all his might and strength on the faithfull. Christ the victorious conquerer hath taken from death al his strength, so that from hence forth he can no more hurt, wearie, or deuour any Christian. Wherefore will ye then be dismaide or afraide, for suche a shadow or visar of death? Death may for a litle while roare & whet his teeth, but he can do no more: for Christe hath taken his sting from him, and likewise is Gods euerlasting iudgment, through the Sauiour of the worlde, taken from you. And Christ the only sonne of God, hath appeased the iustice of God, & layde the same farr enough out of your way: So that from henceforth you shall neuer be called to appeare before the iudgment seate of GOD, nor you shall not nede to appeare, neither aunswere for your sinne, because Iesus your sauiour

hath

hath made you free from it. Therefore chearefully appeale from the iudgment seate, vnto the throne of mercy, which is Christ your deliuerer, call earnestly vpon the stole of grace, whervpon gods mercy resteth and dwelleth in Christe Iesus, the sonne of the highest, therfore can no complaint come against you, nether sinne, death, hell, nor sathan him selfe. Christ is the true Lion of the tribe of Iuda, which for your sakes hath subdued vtterly all your enimies, wiped & blotted out all sinne, and swallowed vp death: so there remaineth now no more, but that the body must suffer and abide only one litle shiuering and shrinking, after that you shal be perfectly safe and sure. Fight therefore manfully as a valiant Rutter or Capteine, against the dragon and hell gates, then will Christ with the hoast & armie of heauen, meete you, and receiue your soule, to carrie it with him into euerlasting ioy and felicitie. Amen.

¶ If any be disposed, they may rehearse againe to

the

the sicke, the twelue Articles of our beleefe, for they be the very ancor, yea, the very foundation of our beleefe, which wee can neuer sufficiently meditate and thinke vpon. It is therefore very meete and necessarie, seeing in our youth wee bee baptised in them, that wee continually be fed with them: then shall wee ioyfully die in them. It were very good that we should alwayes in time of our health remember them, and learne perfectly to vnderstande them. Then, when we lye on our death bed, we shall not so much neede to be put in remembraunce. And if a man ready to die in time of neede (specially if death come soudenly vpon him) confesse no more but the onely articles of our true and auncient faith, and Christian religion, it were sufficient, specialy if those articles were holden and professed by him that lyeth dying with a faithfull heart. For we hope, yea, we earnestly beleeue, that our beloued ancestors, in the great darknes, though they knew nothing of the brightnesse of Gods holy light and knowledge, and yet confessed and dyed in this Christian beleefe, and haue inioyed euerlasting life: Therefore shall we bestowe our possible diligence, to bring young children to be baptised, those that be elder to be taught, and those that bee at the point of death to be comforted, euery man according to his measure and gift, whereby (as much as lyeth in vs,) no body shall bee taken tarde, be vnprouided, or dye in his er-

rour

rour and vnbeleefe. But so to vse our selues, that euery body may come vnto the knowledge of the truth, be blessed, and saued, and so at the last, commend in our prayer euery man one with an other vnto God, which can mightily bring to passe al that we desire or require according to his power that worketh in vs. To him be prayse in the congregation, which is in Christe Iesus, for euer and euer. Amen.

Last of all, now when the last pang commeth when the sick body beginneth to scrocle and shrincke vp his bodie, as when one biteth vppon a sowre apple, (as the biting of Adams apple teacheth vs: seeing the same bit and sinne is runne ouer vs all, and therefore we all must raunsome it with our shinne and with death,) then may a man (to conclude) say to the sicke as followeth: Lord into thy hand I commend my spirite. Almightie God lead thy soule into euerlasting peace and blessednesse. And our Lorde Iesus Christe raise vp againe, at the last day, this dead body to euerlasting honour and glorie. Amen.

H. Ashers.

A short exhortation to them that be present, and shall attend vppon the dead body.

WElbeloued in our Lord, you haue nowe seene for a time the course of this departed bodie, and howe like a good Christian and warriour, it is departed out of this life. Yea rather, howe fatherly and graciously our Lord God hath visited it, & how at the last he hath deliuered it from al aduersitie and trouble, whereunto the old Serpent of all mans progenie had brought vs. Therefore, seeing this dead person is so Christianly departed out of this life full of miserie, let vs, to the euerlasting praise & thankes of God, say ioyfully, *We praise thee ô God, &c.* And to conclude, inwardly with all our heartes call vppon him, & pray vnto him, that he wil vouchsafe, when we shal be in extremitie and perill of death, graciously defende vs, and blesse vs, and giue vnto vs a blessed houre, thorough Christ his onely begotten sonne. Therefore weepe not as the heathen

heathen and infidels, that beleeue not the resurrection, and haue no hope therupon. For, *If we beleeue* (as witnesseth S. Paule, 1. Thess. 4.) *that Iesus died and is raised vp againe: likewise also shall God with him lead all those that bee departed through Iesus.* 1. Thes. 4.

Heare may we see what it is to die well, namely the death of Christ that of necessitie died for vs wretched sinners, whereby through his death he hath purchased, that we shal neuer die, but sleepe only. Out of which sleepe Christ a mighty Lorde and king shall at the last day raise vs vp, if we beleeue vppon him, and lead vs with himselfe into euerlasting blisse and peace. Therefore, suffer this sleeping bodie lie and rest, and his soule in ỹ meane season refresh it selfe, and reioyce vntill that day, when body and soule shall come againe together, and enioy euerlasting felicitie. Whervnto our Lord Iesus nowe helpe vs all together. Amen.

Secondarily, it is not possible that man may so much bridle nature, that

we should not be heauie and complaine after the death of our friendes. And also
cle. 38. Syrach saith, the 38. chapiter. *My sonne, powre foorth teares ouer the dead, and beginne to mourne as if thou haddest suffered great harme thy selfe, and then couer his body according as he hath appointed, and neglect not his buriall. Make a greeuous lamentation, and be earnest in mourning, and vse lamentation as he is worthie, and that a day or two, least thou be euil spoken on, and then comfort thy selfe for thine heauinesse. For of heauines commeth death, & the heauines of the heart breaketh the strength. Of the afflictions of the heart commeth sorrow: and the life of him that is afflicted is according to his heart. Take no heauines in heart, driue it away, and remember the last end. Forget it not, for there is no turning againe, thou shalt do him no good, but hurt thy selfe. Remember his iudgement, thine also shalbe likewise. Vnto me yesterday, and vnto thee to day. Seeing the dead is at rest, let his remembrance rest, and comfort thy selfe againe for him, seeing his spirite is departed from him.*

Thus we see, that also the good Patriarches

triarches and holy people haue after this maner mourned, as Abraham, Ioseph, Dauid, &c. But at the length they haue layd mourning aside, and comforted themselues with the ioyefull resurrection: Yea, Christ himselfe mourned for dead Lazarus. Iohn. 11. Iohn. 11.

Thirdly and last of all, you shal worshipfully bring this dead body to the earth, and shewe vppon it such manner of worke of loue, as Syrach willeth vs in the vij. Chapter, saying, *Shewe thy good will vpon the dead, specially worshipfully accompanie him, conuey him, and help him to his graue, for the resurrection sake.* As Syrache also saith in the 38. Chapter, *When any dyeth, burie him decently, and bring his body worshipfully to the graue.* As did good Tobie, Dauid, and many moe, to giue vs example how we ought to behaue our selues towardes the dead. Eccle. 7. Eccle. 38.

Our Lord God graunt vs his grace, that euery of vs, each one for other, may be diligent in this behalfe, whereby we all, to the prayse of God, and to the profit of our neighbours, without let or of-

fence may begin, goe forward, and happily end through Christe our Lorde, in the holy Ghost. Amen.

Thus you see, welbeloued in Christe our Lord, vpon this dead body, the earnest and high iudgement of GOD, and what an extreme horror our Lorde God hath vpon sinne. For who hath thus iudged this dead body, taken from him his comely countenaunce, giuen vnto him such an ougly loke & face? Onely death. But wherfore? Only because, *Death is the wages for sinne.* But if this dead man since his birth had not sinned, then had sinne neuer had suche power ouer him. But from whence hath death this power? Only from Gods wrath and iudgement. Therefore tremble, loke vp to GOD, auoyde sinne, for this dead body maye be a warning vnto you, that ye keepe your selues from sinne. Christ Iesus keepe and defend vs altogether. Amen.

¶ To the Reader.

FRiendly and Christian Reader, hitherto haue ye perceiued in plaine & simple

simple manner, howe sicke persons are to be comforted, I haue also shortly shewed you, first of Repentaunce, then of Faith, and afterward of God workes, which I haue not done only for the sick, and for such as be ready to dye, but also for them that be in health: to the intent that they that be whole, in the time of their prosperitie and good health, maye learne how to vse and behaue them selues, and learne in time to dye. For nothing is more certeine then death, and nothing more vncerteine then to come vnto the right knowledge to dye. Therfore ought euery man before to prepare himselfe, and to make ready to take this iourney in hand, and go forward, whereby he may be carefull for that that will necessarily followe. But specially ought we to remember these thinges beforehand, and cõtinually exercise our selues in the crosse of warre, specially nowe in the sore daungerous warre against the cruell enimie of Christendome ye *Turke*, which if he haue the victorie, spareth no man, but without all mercy, heweth

downe the miserable Christians, stri-
keth them, and shooteth them through,
where many times ỹ wounded bodies
a long time lye in the græne medowes,
before they be brought into the slaugh-
ter house, in great daunger of despera-
tion, if he were not before well prepa-
red and exercised in Gods worde. So
that this souldier must fight with his bo-
dy against the *Turke*, and with his soule
against the Diuell him selfe. Howbeit,
this shall be their comforte, out of the
Prophet Daniel, the 7. Chapter: That
these murtherers of christians & blood-
hounds, doe onely by this meanes pre-
pare Christian soules, and doe further
them to euerlasting life. For he setteth
him selfe with all his might, in greate
force against the Saintes of God, and
chiefly warreth against them. Where-
fore, without all question, when so euer
a Christian man is slaine and ouercom
by the *Turke*, yet dyeth he with a safe co-
science, in that that he is a Christian: for
he seeth, that this warre is against the
Saintes of GOD, without cause.

Daniel. 7.

For

For the *Turke* hath no lawfull occasion to fight against the Christians, and so miserably to spill Christian bloud. Thus therfore dye they so much the ioyfuller, seeing they go forth in the obedience of their superiours: and do not only defend their owne countrie and people, but also with their owne bloud, help to preserue Christian religion. Therefore good Christian, learne in time to dye, for thou knowest neither time nor houre, neither place nor manner, when, howe, either what maner of death thou shalt haue, specially in this last and dangerous time. Therefore deferre not till the last pushe, least that you tarrie to long. Learne, learn this cunning while thou hast time, memorie, and opportunitie therevnto. Then shall you go the surest way, seeing the daye must needes come, yeald thy selfe in time, with desire and will therevnto, for it can not be avoyded. Wherevnto our Lorde GOD giue vs grace, that we may well and happily depart. Amen.

Yowbeit, no man is to be tied and

bound to vse euery matter, as it is here in conteined, but if any other can more haue better, much good do it them: for I haue here remembred certeine temptations, wherein I my selfe like a poore, simple, plaine man, haue bene tempted and assaulted with, and haue experienced, (if I may boast my self of my weakenesse:) for I haue thrise béene at that point, that euery man gaue me ouer, and despaired of my life in this worlde, yet at the last, our Lorde GOD by his great power reuiued me: wherefore I giue vnto him euerlasting prayse and thankes in Christ our Lorde. I will not say, that in my days I haue gone to many Christian people, I haue comforted them, and haue bene at their end, whose names be written in the booke of life: where I haue experienced diuers and many temptations. GOD graunt both thée & me his godly grace, that we may also blessedly sléepe at the last in Christe our Lorde, and through Gods power at the last day, may be raised vp to euerlasting life. Amen.

How

How to aduise and comfort them that lye in prison, and be by the Magistrate iudged to dye.

FIrste welbeloued, Almightie God giue you his grace, and true patience, whereby you may beare and patiently suffer this your deserued crosse layde vpon you, seeing the matter is come thus far with you, y Gods iudgment and the punishment of the magistrate is falne vpon you, yeald your self willingly therevnto, and thinke that this correction commeth from God himselfe. Therefore refuse not the correction of the Almightie, as it is written in Iob the 5. Seeing then that euery mans iudgement commeth from God our Lord, as it is in Solomon, the 29. of his Prouerbes, receiue such iudgement and punishment vp from our Lord God as a fatherly correction, as the Epistle

Iob. 5.

Prou. 29.

to

to the Hebrues witnesseth, Chapter 12. where the text saith thus, *My sonne, make not light of the correction of the Lorde, and despaire not when thou art punished by him. For the Lord doth correct him whom he loueth, and he beateth euery sonne which he taketh to him selfe.* And so it commeth to passe, as Solomon saith in his bighe song, the 8. Chapter, that the loue which the Lorde beareth vs, is as strong as death. It appeareth vnto the world, as though the loue of God were very misfortune, death, and destruction. Howbeit, there is vnder such loue, great mercy, goodnesse, life, and blessednesse hidden. For, *If we be iudged, we be corrected by the Lorde, to the intent that we should not be damned with the world*, as saith S. Paule in the first epist. to the Corinthians, the 10. Chap. Therefore, learne here with spirituall eyes to beholde, that you vnder punishment may see grace, vnder correction peace, and vnder death life. Thus shal not this crosse layd vpon you be very sore and fearfull, but you may beare it, and you also shal patiently suffer

Hebr. 12.

Cant. 8.

Cor. 10.

ter it. For God can sone end this crosse, that you shall be able to carrie it. For as much then, as *God our Lorde hath appointed to euery man a certeine end of his life, which he shall not passe.* Iob.14. thinke you nowe that your appointed time by God is nowe come, and this day is by God appointed vnto you, for a certeine end of your life. Trouble not your selfe much therefore, after what maner you haue taken your life from God, and that you shall so sone deliuer it him againe. But set your will to Gods will, and say, Father thy will be done, and not mine, if it be thy pleasure that I shall drinke this cuppe which thou hast filled for me, giue me thy grace therevnto, that I may continue in a true Christian beleefe, vnto mine end, and that I may vnder this my crosse and suffering, in perfect patience, passe through it to euerlasting life. Amen. Iob.14.

Secondarily, For as muche as you haue now heard, that this crosse and punishment commeth from God him selfe, and is laide vpon you by God, through an

an ordinarie magistrate, you shall vnderstand nowe further, well learne to knowe the great and earnest anger of God ouer sinne: for it is no smal matter before God, when a man behaueth himselfe contrarie to Gods lawe, and continually without ceasing, offendeth and prouoketh God, with his vnpenitent liuing. GOD is very angrie with suche deedes, and is muche offended against sinne, not only with temporall punishment, but also with euerlasting.

Therefore, you shall vnderstande, well knowe, and learne, that you by meanes of your doings and sinne, haue wrought and deserued, not only a temporall, but also an euerlasting death. For if God would deale with you, according to his earnest and vttermost iudgment, then should your punishment be euerlasting, and neuer haue end. But seeing that God hath foreseene you from the beginning, and hath taken and receiued you through his fatherly correction in the time of grace, but specially nowe at this time, he will turne your

euer-

euerlasting punishment into temporal punishment: cut short his euerlasting anger and displeasure, to a timely and temporal anger. And yet the same before him is no anger, but a fatherly visitation, whereby he will make you leape ouer the way to euerlasting damnation, and lead you out of it, and by this crosse he will bring you to the right way to heauen. Therefore, our Lord GOD of grace and fauour, by meanes of the innocent death of his welbeloued sonne our Lord Christ, will take from you the euerlasting punishment, and take the same from your soule, and lay it vppon your body, so that both your body and your soule may at the length be made free, and deliuered wholy, both from worldly and euerlasting punishment. Therfore this worldly correction is laid vpon the body, but as it were the space of the twinckling of an eye, whereby you being warned of your vnpenitent life, might leaue off to sin, which otherwise will not be, and you would still haue continued in sinne, and thereby at

the

the last, haue fallen into the feareful anger of God, and euerlasting torment & plague. Howbeit, God of his great mercy, hath taken mercy of your fall, and will deliuer you from his great, mighty, strong, and euerlasting iudgement. The righteousnesse and iustice of God hath earnestly sought, and required, to haue her right vpon you, that is to say, euerlasting punishment and paine: but the mercy of God hath on your behalfe stept in the middle, and hath foughten against iudgement, and mercy hath obteined the victorie, and driuen iudgement backe, so that she shal neuer hereafter lay any thing to your charge: howbeit so, that righteousnesse is partly agreed with all and satisfied, but onely temporally, as farre as concerneth the body, but not the soule. This is a wonderfull battel, and on your side maruellously brought aboute, through grace. For what is this temporal & transitorie suffering, enduring (as it were) but the twinckling of an eye, in comparison of the euerlasting tormentes, where you

should

should haue abidden the euerlasting death and paine. Therefore is this a tollerable, yea rather an acceptable and pleasaunt exchaunge, seeing we, by our sinne, haue deserued the euerlasting wrath of God & punishment, that this punishment now shall endure but for a time, yea rather but the twinkling of an eye, which else should haue been e-uerlasting and fearefull, if God in his anger would haue delt with vs. Therefore nowe welbeloued, you shall doe like one that hath his house a fire, and burneth all in a flame, so that it is vnpossible to be quenched: Then will he throwe out, and fetche from thence all his treasure & iewels: And if he can saue them from burning, he may with them build vp an other house. Thus must you likewise do. Your house, I meane your body, is of a light flame, it so burneth with sinne, that there is no hope to quench it, you must now let your old house burne, and now looke about and bethinke you, howe to saue and deliuer your treasure and iewels, that is, your soule, through

a true faith in Christ your deliuerer, & then shall you wel at Domes day, thorough that iewel, come to a new house, where you shal haue a new bodie in the blessed resurrection of the elected and chosen people of God: which neuer dieth, nor thorough fire can be consumed. But you shal then haue such a bodie, as shal neuer die, nor at any time suffer any griefe, punishment, paine, harts sorrow, trouble or need, neuer more forsake but enioye euerlasting peace and blessednes. Therefore praye now, that he wil rule and turne the harts of the magistrates, that they will lay vpon you, of fauour, such correction, as shalbe most seemely in this case, that you may quietly suffer and beare. For, God ruleth the heartes of the magistrates, and sitteth amongst them in their counsel & iudgements. And seeing the great magistrate is of your side, you haue altogether, and can lacke nothing.

Thirdly, marke also further (welbeloued) that *Gods iudgement euer beginneth at his owne children*. For, whensoeuer

euer he purposeth to correcte the world with his displeasure, and earnest punishment, first of all he seeketh out his owne, and visiteth them, and correcteth them first of all with his fatherly rodde, whereby he may saue and deliuer them from the endlesse and euerlasting damnation, as S. Peter sheweth in his first Epistle and 4 Chap. out of the holy prophet Jeremie in the 25. Chapter, *The iudgement of God* (saith he) *beginneth at Gods house.* And as Dauid saith, Psa. 75. *The Lord hath a cuppe in his hand, which is full of mightie wine, he skinketh, and filleth out of it. But godlesse people must drincke all out, and make a carrouse, and suppe vppe the very dregges of Gods wrath.* It is hereby ment, GOD giueth euery bodie their measure, that they shal suffer: but the grounds and dregges remaine for the vngodly, especially for the stubborne, froward, and vnpenitent world, which will needes perishe in their stubbornes. But the iudgement, anger, correction, and visitation, which God of his grace layeth vppon his children, is after ma-

1. Pet. 4.

Iere. 25.

Psal. 75.

ny sortes. God correcteth some of his children with sicknes, some with pouerty, some with imprisonment, some with contempt, that they be not regarded nor any accompt made of them, some other with temporal death by the magistrate, as he hath now purposed to correct you: therefore it appeareth outwardly, that God sheweth himselfe as thoughe he were angrie with you. But, *With him there is no anger, for his anger lasteth but the twinkling of an eye, after that he taketh vppe his againe with euerlasting grace and mercie.* As the prophet Esaias in his 54. Chapter saith. And as Dauid remembreth in his 89. Psalme, *If the children of grace breake and forsake Gods commandementes, and keepe not Gods lawes, then will God with his rodde seuerely visite them: But hee will not turne his grace from them.* The cause is, the mercifull couenaunt which God hath, by meanes of his onely begotten sonne, made and established with his children.

Esaie. 54.

Psal. 89.

Fourthly, thus you shall earnestly beléeue, that this your suffering, care, shame,

shame, martyrdome, and death, is not sufficient, thereby to purchase euerlasting life. For, if you by your death and paines, might (before God) do penance, and satisfie, then dyed our Lord Christe in vaine: but seeing he dyed, he hath by that his suffering, passion, and death, done sufficient penance for your sinnes, appeased Gods wrath, reconciled you to GOD his father, and purchased for you euerlasting righteousnes & blessednesse. Therefore by this your suffering & death, you can not escape Gods iudgement, nor make amendes to Gods iustice, nor make satisfaction for euerlasting punishment, but only thereby you do make satisfaction before the worlde. For seeing that you haue done amisse, & offended the outwarde, temporall, and worldly iustice, and transgressed, and found guiltie thereof, you must necessarily satisfie the same eternall and outwarde iustice, with such outward punishment, as the worlde and the magistrate can doe: for aboue that, the world nor the magistrate can not reach, nor giue

correction. But for asmuch as the offence, whiche you haue committed against the Magistrate, is also against God, and his holy commaundementes, specially this sinne, whiche you at the first on the racke, or pyning banke, and after by your owne confession haue acknowledged, besides other grieuous faultes, wherewith in your life time, from your youth hitherto, you haue offended God your Lord, in such manner, that he might punish you for such offences euerlastingly, and not for a time, yet will he not do so, as I haue told you before, but he will mercifully forgiue you such offences altogether, both small and great, howe so euer you haue committed them, through the deseruing, misserie, shame, & bitter death of his deare sonne our Lord Christ Jesus, your Sauiour. So that Gods iustice is satisfied for you by Christ our Lord. For, GOD
Cor. 1. *hath made his sonne for our sakes, to be righteousnesse, holinesse, and our deliuerer.* 1. Cor. 1. Therfore you must beleue this, & not doubt, & confesse it with your mouth. Do

you

you beleeue this deare beloued? Say yea. And fiftly, lest peraduenture you should imagine and say, How commeth it then to passe, that God hath only laide vpon me this shame, reproch, & death? How commeth it to passe, that he hath spyed me out only? Am I then alone, the most wicked, the most vnhappie man vpon the earth? There be yet many worse then I. Why could he not visite and punish me after some other fashion? Marke well here and learne, that it becommeth you not to murmur and be impatient, (by your leue) against God, nor his purposed worke: for if God will thus visite you, you ought not to weine it, nor refuse it: for God can best skill, according to his fatherly good will, how to intreate and handle his children, and he will not deale alike with one childe as with another. He hath many crosses and rodds, whereby he will chastice his. He forbeareth some long, and another he patiently abideth, he leadeth him therby to repentance: the thirde he taketh forth to him selfe with this rod, but he taketh vp

an other with an other rod, after thom our Lorde God layeth vpon euery one his crosse. Therfore (by your leaue) you shall not despaire nor doubt, neither wishe nor desire that you were dead, or that this or that carrie you away, as some haue done, of impatience, feare, and shame of the worlde. What hurt is it to you, that you must (in deede) be shamed before the worlde, and that euery man beholdeth you, as vppon a great offender, seeing neuertheless that you be the child of God, through your belefe vpon Christ? Which our Lord God, and the whole armie and hoast of heauen doth nowe beholde, & loke vpon, though it doth not apeare before the worlde. All that you haue to doe, shal passe away in the twinckling of an eye: after that the worlde shall beholde you after an other fashion, I mean, at domes day, in great ioy and glory, as one of Gods chosen children. What shal it then hinder you, though you for an hour or two, must be kept to be shamed, and openly executed or put to death? Reioyce, be frolike, that

at the general day thou ſhalt eſcape condemnation, before the whole earth, and all the hoaſt and armie of heauen. It is much better, that you ſhould ſuffer reproch and ſhame a little while, before a ſmal number, then that at that day, you ſhoulde be ſhamed and confounded before the Angels and the whole worlde, for euer and euer. Therefore yeald your ſelf therunto willingly, and behold this ſhame & death, not with your bodily eye but with your ſpirituall eye. Doe away your eyes, remembraunce, and reaſon: let euery man laughe, mocke, looke, ſay, and doe what they will. Looke not vpon man, but vpon God, he is at hand with all Angels, they behold you gratiouſly, they haue pitifull hearts with you, and our Lord Chriſt, and our deliuerer will take you with him into euerlaſting peace and bleſſednelle. There be alſo among this companie, heape, and cluſter of people, many good men that feare God, that be very ſorie, and take griefe with you, and doe truly pray to God for you. Therefore do you not ſuffer alone,

but Christ our Lord and head suffereth with you. Likewise, al Christian members suffer with you: likewise all creatures beholde with you, and heartily long for your deliuerie, as witnesseth Saint Paule, Rom. 8. Therefore turne you to him that striketh you, that is, to God your true louing father, and praye vnto him, that he will mitigate, shorten, and ease your paines and smartes, and lend vnto you a strong and merrie heart, manfully and patiently to beare this crosse laide vpon you, and to stande vpright: And then you shall proue in the midst of your trouble, that he is mercifully on your side, & doth helpe you, suffer, and beareth your crosse; for he will be with you in your aduersitie: therfore lay al your trouble only vpon our Lord God, he wil first make your troubles in your heart and conscience faster, and take them cleane away. And after that your heart is once at peace with God, and that you haue obteined a quiet conscience, then will all bodily paines be very little, and nothing in comparison

Rom. 8.

of the conscience. Then, seeing that to e-
uery man particularly, no by him selfe,
death as a iust reward of sinne is ap-
pointed, and that we all which shall re-
main after you, must also get vs hence,
and no man remaine, but that death
must swallowe vppe the whole worlde:
what hurt is it to you, that you go a litle
before vs, to the way of blessednesse, and
haue possessed and inioyed euerlasting
life before vs: Though you nowe by the
way to blessednesse, shall tread a hard,
bitter, sharpe, and rough way, yet haue
you this aduantage, that you in a whole
body, and good memorie, and perfect rea-
son side hence, and in death, you doe
thrust into euerlasting life, and all we
must come after. And who can tell, how
we, poore needie, and forsaken men shall
doe, and what shall come of vs: We be
sure to be assaulted with many misfor-
tunes and plagues, and at the last, some
long time lye stretching, and suffer ma-
ny smarts and troubles vpon our sicke
bed, all which you haue escaped, and in
the meane season rest quietly, and com-

fort

for your selfe, and inioy everlasting peace and happinesse.

Sixtely, Nowe welbeloued, while you be in the way to the kingdome of heauen, and that you will euen nowe go thither: it is good for you to knowe the way, and diligently to learne it, and to inquire after it, least you wander, or be lead or driuen from it. Therefore learne well to lay hande and holdfast vpon the ladder to heauen, which ladder the good Patriarch Iaacob did see, Gen. 8. That is the ladder whereby the Angels clime vp and downe vppon, whiche from the earth with his top, reacheth vp to heauen, whereupon at the vppermost part our Lord God standeth. Christ him selfe is this ladder, Iohn. 1. Therefore holde fast by true faith vpon this ladder, for, *No man can go to heauen, but he that came from thence, that is, the sonne of man which is in heauen.* This Lord is the very ladder to heauen. For by his manhoode he standeth vppon the earth, and with his goodhead he reacheth to heauen, where God him selfe doth appeare. If you will goe

Gen. 8.

Iohn. 1.

goe to heauen, you must begin at Christes humanitie to clime by, specially through his passion and death, and to seeke after his very godhead aboue, vpon the top of the ladder, where God himselfe is, and say thus. My Lorde and my God, for as much as I must goe to heauen, as I am very willing, and euen now haue begunne, be thou my ladder, leader, and guide, for thou art the very way to heauen. Iohn. 14. And no man commeth to the father but through thée, and by thee, as thou thy selfe doest witnesse. Iohn. 10. where thou sayest thus, *I am the doore, if any man enter in by me, hee shall bee safe.* Thus shall you, vnto the right way to heauen, prepare and dresse your selfe: for Christ is the onely gate into heauen. Heauen it selfe is very wide and large, but it hath but only one gate, through the which a man may come, but as soone as you haue gotten this gate, and gotten through it, then haue you left behinde you (as it were in a heape) al misfortune at once, and then are you assured and defended by this

Iohn. 14.

Iohn. 10.

gate,

gate, that no aduersitie hereafter for-
tier can hurt you. There do you lay at
once at your backe, death, sinne, diuell,
hell, and all that can be against you.
There be you then sure and safe as in a
strong castel, that no man can any more
stirre vp hurt against you. Therefore,
let no man withdrawe you from this
way, goe vnto it boldly, you shall come
safe from thence to the kingdom of hea-
uen, thither shal the good angels be your
guides, that harme can not once touche
you. Be therefore of good courage, our
Lord Christe is your king, which hath
dyed before you, & hath made the pathe
plaine, and sufficiently strengthened
and made safe this iourney: therefore
go streight forth, & hold right on in this
way, turne of no side, for, *You shall ney-*
ther goe on the right hande, nor of the left,
as our Lord God doth cõmaund, Deut.
12. You take the left hande, out of the
right way, when you despaire of Gods
mercy, where God is before you. And
on the right hand you go out of the way
to wide, when you trust in your worke,

Deut. 12.

death,

death, passion, and shame: therfore abide in the middle way toward heauen, and then shall you not goe out of the way. Upon this way shall you vndoubtedly finde the true life, for our Lord Christe is not onely the way, but also the life, so that you shall receiue in Christ the true life, as he saith, and witnesseth of him selfe, John. 11. *I am* (saith Christe) *the resurrection, and the life*, but not only the life for him selfe, but suche a life, as giueth the right life, and diuideth it among all them that put their trust vpon Christe. For, Christ saith further also, *Whosoeuer beleeueth on me, he shall liue, though he be dead.* Suche a valiaunt and almightie thing is it about faith, and about all the faithfull of Christe, that they lay hande vpon life in the middest of death, that they sing merrily, *In the middest of death we be in life.* Iohn. 11.

Welbeloued, you must vnfeignedly beleeue al this, that it is no sport nor deceite that Christ saith and promiseth: for he is the trueth it selfe, his wordes be true and certeine, therevpon shall you haue

haue no manner of doubt, for the truth it selfe doeth say, *I am the way, and the trueth, and the life, and also the resurrection.* Whosoeuer beleeueth truely vpon him, he receiueth in the midst of death the resurrection, so that nowe you shall lye the twinckling of an eye in death, & slide thence to life. But by this death through Christ, you shall inioy euerlasting resurrection, where you shal neuermore dy. These be vnspeakable wordes, and aboue measure comfortable, gratious wordes, that a wretched sinner only through beleefe in Christe, shall finde life in death, in dying resurrection, and in the middest of the dongeon of darkenesse shall find the right way to heauen. Therefore be of good comforte before death, seeing that God is such a mightie Lorde, that bringeth vnto you out of death life, and bringeth you through the snares of death, to euerlasting peace & quietnes. God graunt you this. Amen.

Seuenthly, Welbeloued, for as much as you be nowe, through faith, a member of Christ, the olde serpent will now

set

set vppon you: and as he hath bitten Christe our head in the heele, so will he a little whip your heele, for that you are kept here and must dy, that is his stroke and byte, yea the poyson wherby the old serpent hath stinged and poysoned you. Howbeit, it is nothing else but a byting by the heele, that can do you no hurt toward the right life. She biteth the children of God after many ways, but they againe treade vpon the olde serpentes head, through our Lord Christe, in that that they through beleefe, as through the right Triacle and medicin, driue away, heale, and quenche the stripe, the biting, and the poyson of the serpent. Therfore valiantly tread down the serpents head in thy Lord Christ, through a true Christian beleefe, on the gratious promise of God, that Christe is the onely head of Christendome, which first of al with his passion, death, and ioyfull resurrection, ouercame Sathan, and brake the serpents head. The dragons head is diuers, specially sinne, death, and hell. There hath the old serpent opened his

iawes, & would swalow vs vp in sinne, death, & hel. But our louing lord Christ hath broken the serpents scull, so that she is not able anymore to gape against the faithfull, that she may swalow them vppe, as she hath purposed. Therefore learne nowe, howe you shall trouble, charme, coniure, and ban or curse this serpent, so that she shall not harte you, which you shall do, if you ouercome her through beleefe in Christ, and so shal you treade vpon her head.

Eightly, Although my welbeloued, your wife, childzen, brother, sister, and your friends, may tempt you, that they shall nowe be in neede, and must suffer for your misdeedes, let goe and let passe altogether all such thoughts, and earthly temptations, and thinke thus: Well now, albeit that I hitherto haue beene by God appointed, and set to be a purueyor to take care, & to mainteine my wife, childzen, &c. and I haue not honestly behaued my selfe in that calling, I hartily therfore desire my Lord God, in Christe Iesus my deliuerer, that he will

will not lay to my charge that sinne, but through grace pardon me: for I am very sorie. Therefore almightie God, seeing thou wilt take that my care and office from me, and put me besides it, I commend them vnto thee, as to the chiefest magistrate, & their Lorde, defender, & father, that thou wilt vouchsafe that I maye commende vnto thee my wife, children and friendes, and not to suffer that they shalbe charged with mine offences, but to take care for them, defend them, feede them and mainteine them, as the true onely father in heauen and earth. And that thou wilt vouchsafe, in my stead, to send them some other, that may leade them, and bring them vp in godly feare, and Christianlike conuersation. And although that they, before the world, must be charged with my faultes, that thou wilt richly requite those things vnto them, and lay against that, thy gentle, gratious, and fatherly blessing, so that they may enioye their innocencie. All these thinges I cõmend vnto thee together, Oh most mightie

Lord and God, into thy gratious hands. Wherevnto also I commit my life and soule. Therefore doe I yelde vnto thy mercie altogether, and in perfect trust & blessed hope, that thou wilt gratiously accept this my poore prayer, & heare me in Jesu Christ thine only louing sonne. Amen.

Now welbeloued in this ouergiuing and prayer, wherein you haue giuen ouer al things vnto God in your prayer, and offered them vp, you shall wholy & throughly persuade your selfe of Gods mercie. For, *God is rich toward them that call vppon him.* Beléeue this thing onely, and so it will in déede come to passe, according vnto the comfortable promise of Christ our Lord, in the 11. of Marke (where he comforteth such as doe pray, and promiseth to giue them all.) Marke. 11. Our Lord Christ saith, *Whatsoeuer you pray for in your prayer, onely beleeue that ye shall receiue it, and you shall haue it.* And in Marke the 9. Marke. 9. Christ saith thus, *If you can beleeue, all thinges are possible to them that beleeue.* Therefore giue vnto our Lord God

God the glorie, and esteeme him to be a true God. Then will he for his trueth sake heare your prayer and keepe you: For, *He is gratious and mercifull, of great goodnes & trueth. God surely is the highest, but he looketh vppon the lowest very gladly, and of them that be of gentle and courteous minde and heart.* Onely for his loue sake, that he beareth towardes them that be of troubled and beaute hearts. For they be so commended vnto him, that he hath special regard vpon them. As our Lord God himselfe acknowledgeth, Esaie 66. where God saith thus, *I behold such as be in miserie, and haue a contrite heart, and on such as feare my word.* This is the right offering, that pleaseth God, specially a troubled spirit. For, *A sorrowful & troubled heart will not God despise.* Psalm. 51. Esaie. 66. Psalme 51.

If you then can commend all your causes to God, your very creatour, & giue ouer all to him, then will he doe like a louing and gentle father, & can well tell how to prouide for all yours. For, *he is the Iudge of the widowes, and the father of orphanes and the fatherlesse.* As vpon him

Psal.68. it is written in the Psalme.68.

Then, seeing that God by this meanes and crosse layd vppon you, wil take you away from yours, you shall not therefore sorrowe, nor be dismayde, specially seeing that within a short time, you shal finde againe all your friends in euerlasting life, euen as you beleeue the ioyful resurrection of all Christians, to enioy euerlasting liuing. There shall you find for your earthly friendes, heauenly friendes. To die you must necessarily, and prepare your selfe thereunto, as all mankinde must, and no man be left behinde. God doth this thing vnto you for the best, bycause this way he doth shorten your griefes and pains, helpeth you this way through all paine, shame, slander, and death, very easily and fatherly. Therfore be lustie and of good courage, he that layeth this crosse vpon you, he will also helpe you to beare it, giue you patience, & make a blessed end of it.

Ninethly, Seeing then that God hath laid this crosse vpon you, that you shuld beare it a very litle while, therefore you

shall

ſhall not excuſe your ſelfe, nor make your fault light to the world, nor ſmouth it, as though you were guiltleſſe, or as though you had not deſerued this your punishment laide vpon you. Make not the figge leafe before thée, thereby to couer thine offence, as the nature of olde Adam is to doe, and as Adam after his ſinne would thereby haue couered him ſelfe. But giue God the glorie, as Iosua warned the offender Achan, when he toke him with the things that were curſed, Iosua. 7. Then ſaid Iosua there vnto him, *My ſonne, giue to the Lord God of Iſrael the glory, and giue him the prayſe, and tell me and confeſſe what haſt thou done, & lye not.* Then alſo ſaid Achan thereupon, *Surely I haue ſinned againſt the Lorde the God of Iſrael, thus & thus haue I done, &c.* There did Achan before all folke acknowledge his offence: and albeit he were by the Magiſtrate condemned to dye by Gods appointment, yet is he (no doubt thereof) taken vp through Gods mercy, and much commended for his confeſſion, he gaue God the glory, and ſo Iosu. 7.

departed in Gods mercy. Likewise welbeloued, shall you also doe, searche your heart, giue God the glorie, which alonly is good, wise, righteous, and holy, but all men be euill and false. Take nothing hence with you, carrie nothing awaye with you, but searche your heart and conscience, and what you haue don, denie it not, do not make it lesse: but seeing it is manifest and knowne, and seeing GOD hath brought your offence to light, and by the magistrate ordeined will punish you: therefore giue God prayse and thanks, that he will of grace not punishe you for euer. Thinke it is much better here, before fewe folke, to be a little while shamed, then hereafter before al the world, and the whole companie of heauen: for all must come to light, and be openly knowne, therefore it is much better here then there. Then seeing that God by the Magistrate, hath made it knowne, therefore suffer it patiently & willingly, and blame no man, as though any man had opened it of malice, or condemned you as your enimie.

The

The Magiſtrates iudgement is Gods iudgement, and the ſentence hath alſo pleaſed him. He is the higheſt Iudge, therefore blame no man, and charge no man that is vnguiltie in this caſe. If you haue at any time cõfeſſed any thing to charge the innocent, whereby you might cleare your ſelfe, or thereby to eſcape and be at libertie, then burthen not your ſelfe therewith, nor let your ſoule carrie any ſuch thing away, but excuſe the innocent, and pray to God for mercy, that he will pardon you, and not ſuffer your heart to be bent to any vngodly way, to excuſe your offence, and to defend it. But before God confeſſe it, aſke grace, and ſeeing it is come to light, confeſſe it before the whole worlde, or elſe you ſtriue againſt Gods iudgement, his will & his worke, which ſurely is horrible, from which our Lord defend you, of his grace, through Chriſt Jeſus his welbeloued ſonne in the holy Ghoſt. Amen.

Tenthly, I further alſo charge you, my deare friend, that from the bottome of your hart, you wil reconcile, forgiue,

and forget all men that haue done any thing against you, either by worde or deede, whether it be for this matter, or for any other before. If you haue by any mã bene hurted or harmed, though they be guiltie of this your iudgmẽt, suffring, and death, either if they haue espyed, or laid hand vpon you, al this together shal you cast out of your heart, and lay aside all maner of swelling, snarling, malice, hatred, enimitie, and euill will: and contrarie shewe a gentle heart, friendly loue, and gentle speach, without all hatred, bitternesse, and euill will, as a patient lamb, as Christ our Lord, which was altogether innocent, yet vpon the crosse prayed for his enimies, and said, *Father, forgiue them, for they knowe not what they doe.* Thus shall you likewise do and thinke: Well, now welbeloued Lord and father, though I be not guiltlesse and innocent, as thy welbeloued sonne, but haue worthily deserued all punishment, wrath, and vengeaunce: Likewise, seeing thou of free grace and mercy through Jesus Christe, hast for-

uer pardoned me, & after my departure wilt neuermoze remẽber my ſin: therefoze I require thee, that thou wilt giue vnto me ſuch a gentle, friendly, & Chriſtian hart through thy holy ſpirit, wherby I may forgiue, and forget, and alſo reconcile my ſelfe vnto euery man, as well friendes as foes: for thou wilt alſo forgiue me, yea, thou haſt alredy clearly forgiuen all my ſins & miſdeeds. And for better aſſurance hereof, giue me grace, might, and ſuche a burning charitie toward my neighbours, that I may forgiue euery man, and that from the bottome of my heart: So ſhall I be ſure, that thou haſt forgotten and forgiuen me, and at the laſt day, this ſhall be the ſigne, that is, the Chriſtian and brotherly loue, that we alſo be thy diſciples, ſeeing that we doe ſhewe Chriſtian loue one toward an other. Kepe in me alſo ỹ gratious promiſe of Chriſte my louing Lorde, that ſaith thus, Matth. 6. *When you forgiue men their faultes, then will alſo my heauenlie father forgiue you your faults.* Matth. 6.

With theſe Chriſtian comforts I com-

fort

fort my selfe, and stay my selfe altoge-
ther vpon thy mercifull promise. Doe
with me after thy godly saying and pro-
mise, for thou doest require of me that
I be merciful, as thou also art merciful
towards vs. Therfore I do knowe, that
in this my departure to death, there is
no better, nor more acceptable offering,
then that I should shewe charitie, and
of mercy wish well vnto all men, pray
for all men, intreat and do well vnto al
men, as much as is possible for me. For
God hath pleasure in mercy, and not in offe-
ring. Osee. 6.

Twelfthly, You haue also well clo-
ued, for a comfortable example, ỹ theefe
which also had done very wickedly, for
whiche he also receiued punishment of
the magistrate, but this punishment
was vnto him onely the cause and fur-
therance, that he did not onely knowe
GOD, and was faithfull, but was also
hanged beside Christe his saluation:
whereby he conceiued speciall comfort,
that Christ the innocent Lorde would
pitie his miserie, and would forgiue him

all

all his sinnes and wickednesse, whereunto otherwise he shoulde neuer haue forsaken his naughtie life, but woulde haue continued in his wickednes, stubbornesse, and vsed his stiffnesse and arrogancie his whole life long, without al repentance, & turning from his naughtie liuing.

And so peraduenture had it ben with you, you would haue gone forwarde in your vnrighteousnesse, therein abiden, withered and starued for euer, without al penance, or repentance, godly knowledge, vnder the feareful anger of God, being bound with Gods iudgement, & condemnation. Therefore, seeing that God hath deliuered you from this miserable blindnesse and error, he shall from hencefoorth leade you by this occasion, meanes, and purpose, first bring you to know your selfe, & bring you to true repentance, & penance, suffer godly knowledge to light in your hart, kéepe you in the true faith of Christe Iesu, and will suffer you to depart in the same at the last without all doubt.

Be-

Behold now, dearely beloued, howe our Lorde God, is a valiant almightie father, that of al naughtinesse can make all goodnesse, and will to his turne all worst thinges to the best. Sathan had thought that through this your fall, and misdæde, he would for euer haue kept you in his kingdome, and to haue made you a member of himselfe. But our lord God commeth, and bringeth to passe by this meanes and crosse, that he hath broken and hindered all sathans purpose. Sathan thought he had made all cocke sure with you, and had brought you to euerlasting sinne and shame, and intended to haue kept you continually therein. But God commeth, and turneth the leafe vp, and maketh of you that were the childe of darkenesse, the childe of light, and of euerlasting blisse. Amen.

Twelftly, Nowe deare friende, I warne you nowe (at the last) that you will depart hence to death without all feare, nor be not dismaide of death, by reason of your sinne. But herein take hæde, that thou do not alonly looke vpon death

death vnder the eyes, and doest wrestle with him, but take thine almightie god with thee, which hath before laide hand vppon death, and hath ouercome him, that is, Iesus Christ thy Lord and king, which in the garden so mightily wrestled with sinne and death, that bloudie sweat dropped from him, Matth. 26. therefore weigh it not. And againe, be not afraide of death, seeing you meete with him, with this king and Lord, but you shall do thus to him, set all your only comfort, hope, and assurance, vppon your Christe, that hath made your way for you, broken the hedge, and keepeth the field, and hath for you ouerthrowne the mightie Goliah, and hath wrought the blessed victorie home to your doore, as I haue before this time shewed you, and yet againe must sette before your face. For nowe is the time, seeing you are come to the very push, and this your danngerous enimie (that is very terrible vnto the whole worlde) will stande chiefly with you, to bring and driue you from this point, and so lay hande vpon you, Matth. 26.

you. Therfore take to yourselfe the true shielde, which is Christe your defence, whome you shall set against death. For death hath layde hand vpon this innocent Lord, and wearied him without al right and equitie, whereby death euen lost al his strength and might, so that he can do no more, when this Lord laieth hand vpon him, and taketh to him selfe those that be his. Therefore be not afraide, for, *Death is swallowed vp in victorie.* 1. Cor. 15. You haue a great vordeale for aduauntage, for as much as you haue of your side, the most valiant, and most mightie, which shall neuer be able to be ouercome, yea, him that is Lord both of death & of life. If death come vnto you, would deuour you, wil eate you vp, and swallowe you downe: yet can our Lord God, whiche is the right life it selfe, by his almightie cõming, and might, make you aliue againe, yea, in the middest of death, holde you by life, and make you liue for euer. For you shall not denie or refuse to make this exchaunge, where you shall haue an euerlasting and bles-

fed life, in stead of a transitorie, perishing, and labourious life, which is ful of miserie, misfortunes, and plagues. Let death take from you such a life, as will last but the twinckling of an eye, which fleeth and passeth away like a shadowe, and our Lorde giue you an euerlasting life. Amen.

Thirteene, Well nowe (dearly beloued) if your sinne done and committed, do tempt you again, and your sore misdeedes which you haue done, & therefore would dismay you, make you faint harted, heauie, & pensiue, as though Christe would disdaine you, bicause of your sinnes, and so not take you to him and to his fauour: then shall you set before your eyes, Christ your God and Lorde, as the holy scripture setteth him forth, & not follow your owne imagination, & your reason. For in the holy Scripture you shal finde here and there, how marueilous comfortable our Lorde Christe hath ben, at all times, to miserable sinners, howe loath he is to contemne or despise the miserable, troubled, assaulted

and ſorowful ſinner, howe he doth not withdraw him ſelfe from them, or withdrawe his helpe from them, whiche vndoubtedly is a great comfort to al troubled ſinfull hearts. For behold and remember the whole life of our Lorde Chriſt, then ſhall you not only perceiue that he hath not onely taken to his fauour, one or two ſinners, & hath taken pitie only vppon them, but he hath flocked into the middeſt of ſinners, wherby he might helpe them forth of their ſinnes. Firſt ſée his generation, his great grandfather, had he not many ſinners in his petigrée, as Juda by name, Dauid, Manaſſes, Thamar, Rachab, Barſaba, and ſuch like, and very many moe. Wherefore doth our faithfull and good Lorde not be aſhamed, flée from ſorowful and penitent ſinners? why doth he not? Surely euen therfore, that therby all ſorowfull ſinners ſhuld the more boldly haue a hartie reſort and recourſe vnto him, ſpecially ſéeing that he vppon ſuch ſinners, could take and ſhewe his truth, loue, and friendſhip, wherby they

might

might thereby winne and haue a liuelier passage and freedome, to beholde all goodnesse, all trueth and helpe, to be in this only bearer and carrier of our sinnes. Beholde further, and loke vpon the birth of our lord Christ, in his birth. So soone as he was borne into ỹ world, he suffered him selfe to be seene, made open, and to be knowne through the Angels from heauen, to the poore people, specially to the shepheards in the fielde, there must to them be shewed this comfortable ioy, *Behold, to you this day is borne a Sauiour*. This ioy shal all people haue. There by his Angels is the innocent childe Iesus giuen and declared, first to the poore shepheards, and after that to the whole world. But who be the shepheards? who be al people? surely al poore and miserable sinners, for whose sake Christe came, and was borne, to helpe them out of their sinnes. As also then such a name was giuẽ vnto him, namely Iesus, that is to say, a Sauiour that shall lose his people from their sinnes. Behold also, and see vprightly, wherfore

was Christe at the eight day circumcised, & so shed his innocent bloud? Surely for the cause of poore and wretched sinners. For Saint Paule saith, Gala. 4. that, *Christ hath yealded himselfe therfore vnder the lawe and circumcision, to the intent he might deliuer them that were vnder the lawe.* But who were more hardly snarled vnder the lawe, then the wretched sinner? Or yet to whom did Christ preach, and whome did he turne and conuert? Any other then the poore sinner? To whome hath he friendlier spoke, helped, or counselled, made whole both in body and soule, then euen the poore, cumbred, and sorrowfull sinner? Mark also, with whom did Christ wander, & goe about here through the Jewishe lande, and commaunded that they should preach abroad his wholsome Gospell? Surely with his welbeloued Apostles. But what were they? Wretched sinners, as Matthewe, and likewise Peter: yea, did they not shewe them selues many times before Christe to be weake, worthy reproch, and fraile? How oft

oft hath our good Lord friendly rebuked them, taught them, taken in good part their weakneſſe, helped them, ſuffered, and borne with their faults and wants, and yet neither condemned them, nor caſt them away: but continually handled them after the beſt manner, whereby at the laſt he might deliuer them frō their ſinnes? There hath Chriſt not only receiued poore ſinners, in ſo much as he touched the hurt of their ſoul, but alſo the harmes of their body. Howe many thouſand men hath he many times fedd, when their hunger and nēede went into his heart, and he toke pitie of their miſerie? Oh, how many amongeſt them were miſerable ſinners, yea, infidels, and not worthy to haue and receiue ſuch goodneſſe at Gods hand? How many hath he healed in their bodies, from agues, dropſie, and leproſie? Item, ſuch as were lame, croked, blind, and haunted and poſſeſſed with euill ſpirits? Yea, ſome he did raiſe from death it ſelfe, and alwayes ſhewed him ſelfe in all things, as the very true Sauiour of the whole

worlde, by that meanes to bring the Infidels to faith, and to be short, done the best to euery man, and shut out no man that had nede of his helpe, and had called vpon him, as the holy Euangelistes here and there do euidently and plainly declare. With which louing, comfortable, and gratious examples of Christe, they shew vnto vs his great & vnspeakble loue and mercy, and declare & shew the same vnto vs, with all diligence. Whereby we may learne to knowe aright our Lorde Christe, specially that he is therefore come to helpe miserable sinners, both in body and soule, both from temporall and euerlasting hurte, whervnto sathan hath brought al mankinde. For, *Christe is therefore come, that he should destroy the worke of sathan.* 1. Joh. 3. Whome so euer he helpeth in soule, him helpeth he also in body. And though he doe not alwayes hourely declare the same in this worlde, yet at Domes day it will appeare, where he mightily helpeth the body out of dust and mire, and all maner of destruction, for euermore.

1. Joh. 3.

For

For he doth helpe in déede: yea, the longer he seémeth to withdraw his help, he sheweth it afterward more mightily, therefore he is the only comfort and refuge, or helpe, to miserable sinners. Furthermore, Christe hath walked among sinners, in the middest of them, gone to sinners, and hath runne after them, and deliuered them from their destruction, blindnesse, and sin. Shal not all this make worthily a mans heart merrie, and to haue a good conscience, yea, a perfect assurance to all troubled and sorrowful sinners, that they may in all their néedes, sinne, griefe, sorrow, and death, with al their heartes run and come vnto suche a friendly Lorde, that wisheth euery man good, prayeth for it, and doth it, that neuer hath driuē from him any wretched sinner? Yea, they at the last, in his death, were partakers with him on the crosse, that he by the speciall foresight of God, shoulde hang betwéene two grieuous offenders, in token that he would willingly dye for miserable sinners, and for their cause

willingly giue him selfe to death: yea, they had their part with him after his glorious resurrection, to signifie thereby, that he hath not forgotten miserable sinners, albeit that he hath conquered sinne, death, hell, and sathan him selfe, and yet might he well haue let alone this his conquest and triumph, and haue neglected vs miserable sinners. But he hath now sought out miserable sinners, that he might helpe them and comfort them, as namely, vnbeleuing Thomas, the penitent Magdalene, and many mo, as he was going towards heauen, and nowe sitteth at the right hande of God, in great glory and maiestie: yet doth he not at all forget the poore sinners, but opened Sauls eyes, put away all his sinnes, and made of him a chosen witnes: yea, euen in these dayes, from time to time, doth our good faithfull Lord without ceassing, take vp sinners vnto him. For what doth he else at the right hand of God, then intreat, speake for, and defend the miserable sinners, as a faithfu Attorney, Mediatour, peacemaker, and

highe prieſt, reconciler, and continuall king, as he hath taken vp al vs, you and me, and all ſorrowfull, repentant, faithful ſinners? In mercy he giueth vs now daily his holy Ghoſt, which doth lighten and purifie our heartes, ſtrengtheneth them, giueth them power, and defendeth vs in all our nedes. Therefore be of good comfort, ſeeing Chriſte nowe liueth, there can no miſerie come vnto you, ſeeing that Chriſte ſitteth on the right hand of God? Who can doe vs any harme? Who can condemne vs? If Chriſt him ſelfe doe abſolue vs, and accounteth vs to be quit, free, loſe, and vnbound, and ſo pronounceth vs? To this Lord do I nowe commend you: let him not depart from your hart. For albeit I muſt depart hence frō you, & muſt ſuffer you to go to death, & neither I nor ỹ whole world any more help you: yet wil not this Lorde depart from you, he is with you, and by you in your execution. And he is alſo faithful vnto you, and ſo gratious, ỹ he wil go with you to death and will plucke you out againe from

him, by his almightie power. Holde you vpon this Lorde by a stedfast faith, for I nowe commend you vnto him with all my heart.

The fourteenth, Dearely beloued, seeing you shal euē now be caried hence to the place of execution, & shalbe seene of many folkes, take a merrie hearte vnto you, and speake vnto the people, like a man: and louingly, and giue them warning before your death of these three pointes following. First, that they will well thinke vppon and remember, the earnest & strong righteousnes of God, and take you before their eyes for an example of Gods Iustice, albeit his iudgement vppon you in comparison of Gods righteous iustice and euerlasting punishment, which ought worthily to stirre and moue all men to the feare of God, but (as it were) a flap with a fore taile. Secondarily, that they freely for Gods sake, and of his mercie, euery of them all will forgiue you, forget your fault, and forgiue it, wherewith you at any time haue offended any man, whether

ther it be in this place or in any other, for Jeſus ſake with all their heartes wil forgiue you, where and how ſoeuer you haue offended any of them, whether it be by word or deede. And that you alſo doe forgiue from the bottome of your hart willingly, both friend & foe, wherein ſoeuer you haue beene offended.

Thirdly, that they will praye to our Lord God truely for you, whereby our Lord God, for his deare ſonns ſake, may giue vnto you a Chriſtian, and bleſſed paſſage out of this miſerie, by the ioynt working of the holy ghoſt. Amen.

If the poore priſoner, by reaſon of weakenes, or for faint heart, cannot ſpeake himſelfe, and in the place of execution cannot warne the people and ſpeake vnto them himſelfe, then may his appointed miniſter, Or (as it is in ſome place) the hangman himſelf ſpeake vnto him, without danger, in this maner, and warne the people thus.

WElbeloued, as you are now here preſent, and minde to behold this miſerable ſight: Firſt remember wherfore this poore priſoner ſtandeth here: ſurely

surely not therefore, that in Gods sight he is the greatest sinner amongst vs: But to the intent that Almightie God, through this condemned man, will set before your eyes an example of his godly iustice, whereby, by him you might be moued to a godly feare, to amend your life, and come before Gods anger, correction, and displeasure, repent in time, abstaine from your wicked life, and go in a godly liuing. Is it not thus welbeloued? say, Yea. Againe, the tyed prisoner desireth you all here heartily and humbly, that al you here together specially and generally, that you wil forgiue him whatsoeuer he hath spoken, done, or committed, whether it hath bëne priuily or openly, he is hartily sorie for them all, he desireth you all humbly and Christianly. Therefore he requireth that you will bestow also vppon him this mercie, that his Lord and God through Christ hath shewed vnto him, in that that he of mëere grace and loue, hath forgiuen and forgotten all his sinnes, & that you haue a heartie compassion with him, not to

be of-

be offended at him, but beare with his weakenes, helpe it, ſuffer it, and carrie it, as the Chriſtian rule willeth, where S. Paule the 6. to the Galathians ſaith thus: *Euery one beare an others burthen, and ſo ſhall you fulfill the lawes of Chriſt.* Is it not ſo my welbeloued? ſay, Yea. Gal. 6.

Thirdly and laſtly, this bounden priſoner alſo requireth and prayeth you, for Gods mercie ſake, that you now at the houre of his departure out of this miſerie, for Chriſtian duetie and loue ſake, that you will inwardly from ỹ bottome of your heart, call vppon God and pray that he will increaſe in this poore man the faith of Chriſt, ſtrengthen him, and keepe him therein for euer, and euer, wherby he may of grace enioy a bleſſed houre: and that the holy Ghoſt will lead him, carrie him and guide him in the right way to ſaluation, and that he may obteine, at the length, euerlaſting peace and felicitie. We now require that this may be done. Therefore ſay, *Our father which art in heauen, &c.* Doe you require this? ſay, Yea.

Well

Well, now welbeloued, say you also, *Our father, &c.* And yeld your selfe willingly to die, and say, Father thy will be done, &c. Almightie God kéepe you going out of this miserie from henceforth euermore. Amen.

Say: Lord into thy hands I commit my soule. Amen.

¶ In some place while the Executioner doth lead foorth the poore man, and is about the execution, some sing in the meane season. Nowe pray we the holy Ghost, as in Michshen, and Sachsin, &c. And in some place the minister in ths meane time saith the belefe. Whatsoeuer any man thinketh good and profitable, that may be set foorth and doe, and let the poore condemned man sleepe in the Lorde, in holy hope, that whatsoeuer is now sowen in shame and dishonour, shall be at the last day in greater honour and glory raysed vp againe. Our Lord vouchsafe to preserue vs all, one with an other, gratiously from sinne, and keepe vs from sinne and shame for euermore, through Christ Iesus his only begotten sonne, in the holy Ghost. Amen.

A faith-

A faithful and Christian exhortation to repentaunce, and to leade a life in the feare of GOD.

Syrach amongst his sayings, in the 18. Chapter, warneth vs ỹ we should in time refraine our selues from sinne, and repent our selues, whilest we can sinne, where he also saith, *Doe not delay your repentance vntill you be sicke, but amend your selues whilest you may sin, driue not off the time to be good, nor tarrie not to better thy life, til the time of thy deth.* Eccle. 18. In this matter he mindeth to set before our face the feare of God, whereby we should not onely abstaine or forbeare to sinne, but also for the residue of our life, kæpe our selues from sinne with greate diligence: Specially, if we groundly & dæpely consider, the earnestnesse and righteousnesse of God, howe our Lorde God is an earnest enimie to sinne, but specially

ſpecially to ſuch ſins, as man eſteemeth to be no ſinne, or will not acknowledge for ſinne, but will holde and take them as vertues and rightly done, and defend them as things well done, and ſo wholy goe forwarde, and continue in an vnrepentant and ſtubborne life, whereby he falleth from thence without all ſorowe and repentance, without ceaſſing grieuouſly to ſinne againſt God his maker, in great contempt, deſpite, pride, and careleſneſſe, whereof then God taketh a great miſliking, and abhomination, ſo that he muſt nedes meete with ſuche offences, with all puniſhment, reuengeance, & plagues, eſpecially, with dearth, warr, peſtilence, &c. And God our Lorde bendeth him ſelfe alſo againſt all ſuche ſinnes, with all manner of power, with all his elements, as the aire, the fire, the water, and the earth, that we may behold with our eyes ſuch apparent anger and puniſhment of God, and muſt neds taſte of them in all places. For from whence commeth ſuche warre, & bloudſhead? Who is guiltie thereof? what is

the

the very cause? Is not sinne, and our impenitent, frowarde, and proude living? when man without all shame, without all feare of God, grievously, wantonly, raginglye, and stubbornly doth sin against our Lord God and maker? Whereby it commeth to passe, that many proude, wanton, filthy sinners be taken by God, and punished very straungly. Here lye in an houres space many thousandes slaine, there be many times many hundreds drowned: there many executed with the sworde, fire, water, the wheele, and gallowes: There suffereth GOD many times within one halfe yere, many thousands dye on the pestilence, there many to be hungerstarued, here many thousandes swallowed up with earthquakes: there many perishe in uprores and rebellions. And to be short, no man is able to reckon or remember, howe many God must take and punishe, and likewise, cause to be made an example in the world, whereby such foolish, stubborne, and godlesse wayes might be auoyded and shunned. But who doeth

earnestly once think vpon these things? who doth turne him selfe, or studie to auoyde these fearefull plagues of God? who setteth before his eyes such examples of Gods anger, thereby to amend his life? Surely very fewe come before such execution and punishment of God, and in time turne them selues before such fearefull iudgement of God, auoyd sinne, and thinke to begin a godly and vertuous life. But in these dayes, the proude, froward, and wicked world, neuer thinketh of any of these things: And thereby it commeth to passe, that so many lewde, so many false, so many stubborne, so much falshood, so much sinne & filthinesse beareth such a great swinge, that at the length almightie God wil be so angrie, that within a while, there wil be no way to escape, no forbearing, no forgiuenesse more take place, but God must in the end, without more pitie or mercy, hurle the pitcher to the ground with great violence, and without all grace and forbearing, dash them together with thunder and lightening,

with

with haile, and shewers, and with grie-
uous feare and tempestuous stormes.
Therfore on the behalfe of weaklings,
and of suche as be fraile in their liuing
and conuersation, I thinke good to ad-
uise and warne them, that they doe not
make of their weakenesse and frailtie, a
wicked custome, least at the length, they
fal into an vnpenitent and blockish life
and conuersation, whereby God will be
grieuously offended. Therefore it behoo-
eth them in time, beforehande, to ac-
knowledge their weake and sinfull li-
uing, be sorrie for them, and haue full
purpose to amende their life, after that
sighe to obteine a heartie longing to-
wardes a godly life, and at the last to
fight against sin, & to withstand it with
all our power, that there do not followe
of our weakenesse an vnpenitent and
blinde conuersation, and least they mi-
serably dye in that blindnesse, and after
that perishe everlastingly, from whiche
our Lorde graciously vouchsafe to keepe
vs, Amen. Againe, that such weake-
lings in their conuersation, receine the

time of grace, in season, not loyteringly seeking for it, contemning it, nor be slouthfull therein. For, *Here is the acceptable time, now is the day of grace*, as holy Saint Paule writeth, in the second to the Corinthians, the first Chap. Therefore, let vs to our profite, and for our blessednes sake, imbrace it in time conuenient, and not suffer it to passe away from vs, or suffer suche an acceptable time of grace from God, ẏ very Jubilie yeares, yea, the golden yeare, for euer to flée in the winde, but rather pray for grace, in the right and in the time méete & conuenient. Whereof Dauid saith in the 32. Psal. In which time, al holy, and suche as be weake in faith, doe séeke for our Lorde God, and pray for our Lorde God, and call for grace and forgiuing of their sinnes, and hope vppon his mercy, which is promised vnto vs in Christ Jesus. Therefore let no man driue off too long, to better his life, but let euery man remember and thincke vppon the wrathe of God, and vppon his punishment: in time preuent or come before them,

Cor. 6.

Psal. 32.

them, driue not the time off til your death bed: for you are not sure howe it will frame and fall out with you, whether you shall haue then your reason & your wittes, or whether you shall be able to heare, or speake your selfe, or whether you shall dye soudenly, and dye in the twinckling of an eye: wherefore, albeit we be all subiect to death, and that therefore we must all dye, yet doth our Lord God many times shorten many a mans life before his time, chiefly bicause such a man doth not remember his sinfull and vnpenitent liuing, that he may let him smart, whereby he may win vnto him a good purpose to amend and better his life. I am afraide, there be very fewe that God taketh away before their time, bicause they be vertuous, whereby he may saue and deliuer them from great mischaunces, and from the plagues at hand: and therefore God can take but small pleasure of such people, as then only call vpon God, and sue vnto him in the time of their mishappes and punishmentes, and by and by, as

ſone as God our Lorde hath taken his correction from them againe, they alſo by and by forget it, and afterwarde become worſe then euer they were before. Experience daily teacheth this: therefore, when ſo euer God helpeth vp ſuch a man, he helpeth a great offender only vp againe vpon his ſound limmes, ſo that afterwarde he is worſe then he was before. Therfore is this the cauſe, that God many times hath little pleaſure, luſt, or will, to helpe ſuche people, turne their puniſhment from them, or to take it from them. It is better they ly there ſick, or elſe buried in their graue, then that they ſhoulde more grieuouſly offend God, or any longer hurt good mē. Howbeit, if it ſo come to paſſe, that God lay hand vpon his owne, that is to ſay, weaklings and ſtraglers, and take them vnder his fatherly correction, looke well, whether you be one of thoſe or not, and that ye doe not ſuffer ſuch correction in vaine, but rather imagine & learne, what our Lord GOD meaneth thereby, and what profite and good

our

our Lord God purposeth to set forth by you.

First you shall knowe, that by this meanes, God will lead you to true repentance, after that giue you cause that you earnestly seeke vnto him, and with your heart call vpon him, and from him onely loke for helpe and comfort: which be the very good and precious workes of the second commaundement, where you are commaunded, that you shall not take the name of the Lord your God in vaine, which is then done, when you inwardly call vppon God in your necessitie, haue all your refuge for succour to him, & loke for all goodnes at his hands. Those be most precious good workes, that doe passingly please GOD. After that, as soone as God hath holpen you, that you thancke him for his gratious helpe, thanke and praise his holy name, which is the right offering vp of thanks of the newe testament. As holy Dauid witnesseth. Psal. 50. That is then the right true Gods seruice, to which Gods seruice our Lord God sometime with-

Psal. 50.

out our minde and will, must force vs driue vs with great crosses and smarts, or else we would neuer walke in any such good workes. Also we must lastly, with holy Dauid in the 119. Psalme, acknowledge and say: *O Lord it is very profitable for me, that thou hast humbled and brought me lowe, that I might know thy lawes.* And hereof it commeth to passe, that our Lord God suffereth Sathan to trouble & to vexe his, that he doth tempt them somtime with some special sinne, and plagueth them therewith, whereby they be moued or driuen first to knowe themselues, their weake nature & frailtie: then to sigh vnto God, to call vppon him and flie vnto him: they be our spurs and prickes whereby wee be driuen to God. And againe, that is our comfort, that God is so good, and that he can shew himselfe so almightie, that he can turne the wickednes of his to the best. For he is such a God, that he wil suffer no euil to be done, whereof he doeth not worke some good. But our Lord God is so cunning, and many times doth shew it vnto his,

Psalme. 119.

to his, to shame the diuell, whereby he doeth very often breake and hinder Sathans purpose, and vtterly destroy it.

To this onely God and Lord, be euerlasting thankes and praise, in Christ our Lord.

Amen.

Exhalt mich durch dein wort.

Keepe me according to thy promise.
Psalm. 119.

An instruction to teache children howe they ought to goe to the Lordes Table.

I haue herein something varied from mine Authour, both becauſe hee is not named in the booke: and alſo for that it did in the woordes varied something ſound contrary to our Engliſh Churche. I thought it meete to be added, becauſe it was bound with the former Dutch bookes, and neceſſary to be read to them that be in extremitie, if time will ſerue for it.

Firſt, you muſt beléeue, if you will receiue the ſacrament of the body and blond of Chriſt to your commoditie. After that muſt you trye or proue your ſelues, whether you doe worthily eate it, or take commoditie by it.

¶ Faith.

Firſt of all you muſt well embrace the woordes of our louing Lord God Ie-

ſus

ſus Chriſt, wherein he hath appointed vnto you his body and bloud to be a teſtament, whereby you may be aſſured and certeined of his grace and bleſſed inheritaunce for euer, and with Chriſt and al good Chriſtians, to enioy their felowſhip in all thinges, and that you doo belong to the felowſhip of Chriſt. For Chriſtian faith hath in it theſe 2. partes. Firſt, that by Gods grace we are made free from all our ſinnes, and miſeries. Againe, that we be partakers and felow workers of all the goodnes of God in Chriſt Jeſus. Theſe two partes be promiſed vnto vs in the Goſpel, & belong to as many as beleeue the Goſpel.

Howbeit, to the intent euery man ſhould be the more ſure of his faith, and better certified that it belongeth vnto him, whatſoeuer is conteyned and promiſed in the Goſpel, Chriſt our Lord hath ordeined two Sacraments or outward ſignes: So that euery man that ſhould receiue them in a faſt and perfect faith, thereby ſhould be aſſured, that the two before remembred parts do belong

vnto

vnto him, which he hath bound and tyed to no time, place or person: so y where-soeuer it be receiued, it is sure that the faithfull receiue those partes.

Therefore, beleeue stedfastly, that through Baptisme almightie God worketh forgiuing of all sinnes, as we pray in our beliefe: I beleeue one Baptisme for the forgiuenes of sinnes. That is to say, I beleeue that through Gods mercy, by Iesus Christ, in the holy Ghost only, my sinnes altogether be forgiuen me, whereby I am assured and made safe in and by that onely Baptisme. For albeit that the outward Baptisme is but onely once done and ministred: yet doeth Gods worke, that he then doeth by it abide for euer and euer. This comforteth me at all times.

I beleeue also, that God by the deseruing of the passion and death of Christ, by the holy Ghost, hath made me all one with Christ and all good Christians, and hath made me a member of the holy vniuersall congregation or Church: so that I haue felowship in all things with

all

all Gods holy children, & that whatsoeuer toucheth me, the same also toucheth them: and what so euer they haue, that is mine also.

And that ye shall not doubt hereof, he hath likewise giuen vnto you the sacrament of his body and of his blood. When you receiue them, doubt not, but truely beleeue, that God in the power of his worde, vnder such true signes, worketh in you the aboue remembred fellowship, according to the contentes of his worde, where he saith, *Take, eate, this is my body, which shall be giuen for you.* Againe, *Take and drinke all, for this is the cup of the newe Testament, which shall be shead for you, and for many, for forgiuenesse of sinnes.* Take holde of this worde, and comfort your selues therewith, for here doth Christ promise you, that you through his passion, or offering of his body, which was done vpon the crosse, shal be one body with him, and with all his: so that he in you, and you in him, and all Saintes, shall be in one fellowshippe. Therefore, saith he, his body is offered,

or giuen for you. But that you should not doubt that it is giuen vnto you, by faith thus *This is my body*. When you receiue it, then doubt not at all, that God by this sacrament worketh assuredly, that you shal be partaker of the aboue-said fellowship, and that you are put in remembraunce, and assured thereof, as oft as you receiue the sacrament.

Likewise, when our Lord Jesus saith, *This is my blood, &c.* beleeue stedfastly, without all manner of doubting, that Christes blood is shed for you, and your sinnes thereby forgiuen. But that you should be throughly persuaded and safe that it is don for you, you haue a pledge or a sacrament. As oft as you take it, remember your selfe, and thinke on our Lord Jesus Christe, that euen God by this sacrament worketh those things in you, namely, that *Christes blood maketh you cleane from all your sinnes*. O what great comforte is in this sacrament, therefore ought we very earnestly to receiue it.

Further, deare childe, when you wil

re-

receiue this sacrament, thinke well vpon the aboue said wordes of Christ, and stedfastly beleeue that God worketh in you that which the wordes do promise, & say, Wherefore doe I come vnto the sacrament, bicause I beleeue, that his body was giuen for me, and bicause his bloud was shedde for me, whereby I am losed from all my sinnes, and am one body with him, in a full and perfect fellowship of all his goods, as a brother.

And bicause it is very hard to beleeue such high things, specially that it shall auaile and profite me, being a poore sinner and wretched caytife, therfore do I take with Christes word the outward pledge, for the assuring and strengthening of my beleefe, that I may be sure, that it is done in deede for me.

¶ Prouing.

But howe a man shall prepare or make him selfe ready to this Sacrament, Sainte Paule doth teache vs in his first Epistle to the Corinthians, the

11. Chap.

1. Cor. 11. 11. Chapter, where he saith, *Let a man try him selfe, and then eate of this bread, and drinke of this cuppe, &c.* that is, You shall not account nor reckon your selfe to be holy, not condemne other men, not despise other men, not be quarelling, but diligently loke about, howe needie and miserable you your selfe be, howe deepe you sticke in sinne, howe muche faith and other ghostly giftes you lacke, howe much you are bound and indebted vnto God, for many things, whereof you are not able to pay the least.

Thinke vpon, and remember these and suche like pointes, howe you may haue remedy, and be holpen. And seeing that Christ in this sacrament, hath promised you all these thinges, it behoueth you with earnest desire to seeke there. Here is the best prowfe & preparatiõ vnto this sacrament, that a man with all earnestnes behold his own miserie, griefe, sinne, temptation, trouble, and beggerie, &c. whereby he might lay downe his Peacockes taile, and humble him selfe, and be as hungrie and greedie after the

helpe

helpe and grace of God, as a man is desirous to eate after sower lettice. This is the right hunger to this meate. Oh that we knewe in what daunger we stand, what lacke we haue, howe deepe we sticke, then would we be desirous to this sacrament, and make as much haste therevnto, as the thirstie Hart maketh to the waters.

For what cause a man ought to goe to the Sacrament.

NOt for custome sake, because at Easter euery man goeth vnto it, not at ỹ commaundement of the Pope, or any other man: Not for our owne worthines, or because we haue prepared our selues: Not because we shall make a good worke of it, or make Gods seruice thereof: but onely because that therby, in the power of Gods word, and pledge of Christ, I may receiue ỹ inheritance which my Lord Christ Jesus by his deth hath purchased for me, & bequethed me in his testament, specially that

I should be free from all my sinnes, that I might be a brother and inheritour with Christ, and with Christe and all Christians be a church and communaltie: wherein, I shall haue felowshippe with all Sainctes: so that, whatsoeuer Christ with al Christians haue, is mine. And againe, to be short, that Christe is mine, and I am his, and that I shal not depart from him, but still abide where he is, and that I haue him with me, and by me, whether that I be in wealth or in woe: whether I be in prosperitie or in aduersitie. And besides this, he neuer forsaketh me, whether I be in nede, or in any other temptation, and that I shal beside, enioy what other fruite soeuer belongeth to this Sacrament.

When or howe often a man ought to goe to the Sacrament.

AS often as you be troubled & tempted through your sinns in your conscience, cumbred thorough the feare of death, or of hell, troubled by weakenes, either

either of body or of soule, or that you be faint harted in faith, or that you be burthened with any weakenes or feeblenes whatsoeuer it be, wherewith the diuel, the worlde, or the flesh wil hinder you in your inheritance or blessednesse, seeke here comfort in the word and signe giuen in this sacrament by Christ, which he hath at his last supper left vnto you, whereupon he died, and haue no doubt at all, but that God in temptation worketh whatsoeuer the word and token, or signe do promise or bring. Herein let no mans fantasie or imaginatiō make you forsake the right way.

What beleeue you of this sacrament?

I Beleeue, that there is, according to ỹ word of Christe, giuen vnto me the body and blood of Christe, (though in such sorte as reason can not perceiue:) So that God almightie worketh in me, and towards me, in the receiuing therof, all that which my Lorde Iesus hath there promised, as specially that his bo-

by maketh me cleane, and maketh my body to be in fellowshippe with Christ, and with all Christians, and that his bloud doth washe away all my sinnes. Therefore I doubt nothing at all, but that I doe receiue there the body & bloud of Christe, albeit that by reason I can not perceiue how, or by what manner, and way, neyther is it necessarie for me to knowe. It was sufficient to Christes Apostles, that they knewe that Christe was risen from death, albeit they could not tell nor perceiue how he came vnto them, the doores being shut in.

What is Christes Supper, or Gods boord.

IT is nothing else, but the Testament of Iesus Christe our Lorde, which he made and ordeined before his passion and death, for all them that beléeue vpon him, and for them that in their baptisme through the deseruing of his death and resurrection, be made frée from the power and kingdome of the diuell, and

chosen

chosen to be Gods children, or inheritours of the kingdome of heauen. To them hath he promised, and giueth in this sacrament truely, his body and his bloud for their comfort, whereby they be fully assured, & made certeine by faith in their consciences, that he will giue vnto them all the goodnesse of God, and make them coheires with him, & with the whole Christian congregation, in a perfect fellowship of all Saints. For in as much as Christe hath promised and giuen vnto them his body and his bloud, why can he not giue vnto them al other good things that he hath, either in heauē or in earth? Herevpon shal his body and his bloud certenly be receiued, to assure vs, that our louing Lord Christ wil not betray vs, but make vs with him to be Lordes and inheritours of all the goodnesse of God.

Whosoeuer will receiue the Sacrament of the body and bloud of Christ, ought to know how to answere to the fiue questions folowing.

The first Question.

1 WHerefore receiue you this Sacrament?

Answere.

Therefore, bicause I may be a coheire with Christe, and haue fellowship with him, with all holy Saintes, and with all good Christians, with them to suffer and to dye.

Question.

2 What doe you beleeue, or what doe you confesse is in this sacrament?

Answere.

When I receiue the Sacrament, I beleeue, that vnder breade and wine I receiue the body and bloud of Christe: but it is not sufficient that I know, but also I must beleeue, that my lord Christ hath giuen me them for a perfect signe and token, seale and testament.

Question.

3 What be the wordes of this Testament, which our Lord Iesus did vse?

Answere.

Thus said the Lord to his Apostles, when he gaue vnto them this breade,

Take

Take ye, and eate ye, This is my body, which shall be giuen for you. And when he gaue them the cup, he saide, *Drinke you all of this, This is my blonde of the newe Testament, whiche shall be shead for you, and for many for the forgiuenesse of sinnes. Do this in the remembrance of me.*

Question.

4. Wherefore do you take that token or signe, seeing that faith is sufficient?

Answere.

I receiue the signes and tokens therfore, because I may strengthen my faith, not because I doubt in my beleefe: but because God hath giuen me the signe, with the word, of his tender grace and mercy. Therefore I will not despise to vse and acquaint my selfe with them.

Question.

5. How will you vse the Sacrament?

Answere.

I will eate and drinke, and beleeue this word, which he spake vnto his Apostles, when he gaue them this sacramēt. We ought to take these comfortable promises, with a faithfull heart.

A breefe declaration of the Lordes Prayer, called, *Our Father*.

FIrſte we muſt conſider, wherfore we pray, what is meant by wherefore, the time, & occaſion doeth always bring them. But becauſe we ſhould not be carefull, nor trouble our ſelues, wherfore we ſhould pray, ſeing we be now in ſuch extremities, that many troubles daily fall amongeſt vs, and that from day to day, the longer the worſe, although we ſhuld very much pray. For, *The diuell is a liar, and a murtherer*. And neither is the Pope nor the Turke, nor many other tyrants, which be againſt Gods worde idle. Beſides this, we haue experience that euery aduerſarie is ſufficient of it ſelfe, though this generall trouble were not, therefore we haue euery where occaſion ſufficient, which may driue vs to prayer.

Who

Whosoeuer therefore cannot remember all our necessities, let him take in hand and haue before his eyes, the holy prayer of our Lord, called *Our Father*, in it be seuen petitions. In which be conteined all troubles, & things necessarie.

1. In the first prayer, *Hallowed be thy name*, we pray for the holy Gospel, for all true preachers, against all heresie, & misbeleeuers, against ỹ Iewes, heathen, Turke & Pope. For all these blaspheme and slander Gods name, and vnhallow him: that God will cut them short, send good preachers, & keepe his word cleane and pure against all heresie, & make vs apt hearers. This is to intend or before to meane somewhat.

2. In the second, *Thy kingdome come*, we praye, that the kingdome of the diuel, & of death may be destroyed. That is a great and a large petition, for in it is conteyned the whole kingdome of the diuel, that it would please God to make an end of it, and set vp in vs and al men his owne kingdome, through his word, and the holy Ghost.

3. In the third petition, *Thy will be done in earth as it is in heauen*, we desire, that all their willes be disappointed which striue against Gods gratious will. That is a great & vnsufferable prayer against the diuel and all wicked people, & meruellously putteth back many perils and misfortunes, whiche the diuel and wicked people imagine and sett aboche, if they were not thorough this petition disappointed.

4. In the fourth petition, *Giue vs this day our daily bread*, we do praye for the Quenes maiestie, for our magistrates, for our elders, for our wiues and children, for our meate and drinke, for the fruite in the field, for peace, and for such thinges as we lacke toward the mainteyning of this present life, euery one in their vocation, that God will blesse them therein, giue them good fortune, and keepe them from all misfortune mercifully.

5. In the fifte petition, *Forgiue vs our sinnes, as wee forgiue them that trespasse against vs*, we desire that God will be

gratious

gratious to vs, to turne from vs his anger, whiche we haue deserued, & not punish vs for our wickednes: and that he will deale gratiously with vs, to the intent we, from day to day, maye ware better, and that we mayȝ line after his holy will, and liue friendly one with another, and that euery of vs maye forgiue an other their offences.

6. In the sixte petition, *Lead vs not into temptation*, we pray that GOD will come and helpe all troubled heartes, not suffer them to sticke in temptation, but help them out therof gratiously through his word and holy spirite: and that he wil vouchsafe to destroy the diuels purpose and might.

7. In the seuenth petition, *But deliuer vs from the euill*, wee prayȝ for a good houre, that our Lord God will take vs out of this miserie, with grace, and make vs blessed for euer.

Thus, in the Lords prayer, are plentifully al thinges conteyned, whatsoeuer by any meanes shal vexe or trouble vs, or els whatsoeuer is meetest and most necessa-

necessarie for vs. Therefore the first is that we purpose or intende something, wherefore we will pray, that will Almightie God surely giue. For the commaundement is plainly there, that *We must pray*, & the promise is also there, that *We shalbe certeinely and surely heard.* And our mercifull Lord Christe himselfe hath sett forth vnto vs, both the words and the manner how we shal pray: in the which all things necessarie for vs be conteined.

(.)

FINIS.